



The ROSICRUCIAN MAGAZINE

*Rays From
The
Rose Cross*



FEATURES

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The Coming New Dispensation
The Sacredness of Life
Release Through Renunciation
Observation as a Factor in Health

• • •

AUGUST
1946

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THE ROSICRUCIAN MYSTERIES

By MAX HEINDEL

Occult Scientist and Initiate

NEW AGE CONDITIONS, based on the use of atomic energy, cosmic rays, sun power, and other modern discoveries, demand for all humanity an increasing understanding of the laws governing life and being.

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The Bodies of Man
The Subconscious Mind
The Power of Thought
The Law of Rebirth
Invisible Helpers
Preparation of Future Environment
The Memory of Nature

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The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

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When I Hear Music

When I hear music, it becomes to me
A door flung open to a secret place
That I have known somewhere in time and space,
A door to which I long have lost the key.

When I hear music, though the melody
Is unfamiliar as a stranger's face,
It stirs me with a faint nostalgic trace
Of things not wholly lost to memory.

For music is our rhythmic native tongue,
The language of the spirit's home, that falls
Through some high crevice in our prison walls,
Repeating songs the spheres have always sung.

When I hear music, doors are set ajar
To harmony from which we were and are.

—Myra Perrings

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

The Coming New Dispensation

By KITTIE S. COWEN

SINCE the beginning of time the history of the human race has been a record of the development of the three primary powers with which man was endowed, namely, Will, which expresses itself as the Spirit's power to instigate action, Emotion, which proclaims itself by means of the attracting power of love, and Activity, which is the force used by the Spirit when it creates on any or all planes of being.

During the first stage of human development, man used this third power (activity), principally to create bodies, and thereby perpetuate his species. Gradually, however, he emerged from this primitive condition, and his love nature began to assert itself. Attraction guided him in the choice of a mate, and a desire to protect those whom he felt belonged to him led him to keep them near; and out of this desire evolved the first form of a primitive home and community life.

Next the inner consciousness of man made him aware of Great Being whom he contacted indistinctly, and he noticed that he received assistance from them from time to time. This dim enlightenment developed into what later became a form of government under the direction of and administered by these Beings. Later on, when man's consciousness of Higher Beings faded to a great extent, he sought for a more tangible kind of direction, and owing to this, there developed a government with a visible monarch.

With the development of the will, which includes reason, many of the human race began to come into a realization of their own true origin, their equality with other men, and their right to self-government. But old ways and old customs are hard to break down. However, the Great Ones in charge of human evolution, knowing that the time had come for this development to manifest itself, provided a new land to which those who had developed this new urge might emigrate; and so a general exodus began slowly to materialize. *Not from just one land or nation, but from each and practically all of them;* and that land, now known as the United States of America, might well be likened to an experimental laboratory wherein the advanced ideas of all nations are being amalgamated into brand new creations which in turn must be sent out to the whole world for the people to use and

— The Current Outlook —

benefit thereby; and these creations are the leaven that will eventually lighten and advance the whole of humanity as fast as it is ready for further progress.

Self-government as evolved by the people of the United States is, at present, far from being ideal, for the reason that so many of its people lack greatly in the development of the will (power to reason correctly), and in emotional control. Only the most advanced thinkers among them are able to see that development no longer depends on competition to spur the individual on to the accomplishment of his aims and ideals. That incentive belongs to the undeveloped ones who are not yet able to realize that true growth depends, not on obstructing or surpassing others in their endeavors to attain, but in devising ways and means whereby all may have an opportunity to grow and advance.

Cooperation or concerted action in the pursuit of common well-being is therefore the password to the next grade of development. And cooperation, one for all and all for each, is a comparatively new idea to the mind of the masses, for the reason that only a few people are as

yet able to do any real thinking and are therefore usually quite disturbed when any new course of action is suggested or some heretofore unheard of ideas are presented.



It has been stated by psychologists, and it is practically true, that only about two per cent of the people really do any original

thinking. According to the 1930 census, almost five per cent of the people over ten years of age were then unable to read or write in any language, and added to this, there were 8,000,000 so-called functional illiterates—those who could not read with understanding. In the United States, New York State alone showed 388,883 persons over ten years who could not read or write at all. And this in a nation that boasts of its free public school system.

When we consider the truth in the foregoing statements, is it any wonder then that it is so hard to get new ideas over to the masses? Why, it was not such a long time ago, when such a common thing as our almost indispensable umbrella was invented, that the masses ridiculed it as being "ridiculous effeminacy"; and it was only when physicians urged its use as a health protection that it became generally accepted. Then, too, the universally used telephone had a hard time making its way into the world's favor. The steamboat, too, had considerable trouble proving its usefulness; so did the airplane; also the gas propelled, rubber-tired automobile; and a radio sending all sorts of communica-

—∞ The Current Outlook ∞—

tions through the air, television, and wireless telegraphy—just pure nonsense; and typewriters—entirely too slow for practical use, and adding machines—were the people considered simple enough to think that a mere machine could actually count? These are just a few of the inventions which have had to fight their way into public recognition—all devices which *thought* has materialized.

Now if only about two per cent of the people in the world are doing the real thinking, then what may we expect when the minds of the masses begin really to function? And just how is the quickening of the minds of the masses to be brought about? Through *education*, is the answer. Real education, and that not only for just a few, but all the education each person is capable of receiving; and the principal aim of such education should be to teach the individual how to think right and how to reason correctly. Students must be taught the *process* of thinking and reasoning, the proper use of the will, and the difference between will and desire. They must be taught to understand the nature of emotions—their enormous power to attract either good or evil according to their own likeness, and the tremendous responsibility attending all forms of activity. They must be familiarized with the



Laws of Nature and taught to see how that working in harmony with them promotes progress—ignoring or working against them ultimately and inevitably results in some sort of disaster to the individual. They must be taught kindness toward all created things, cleanliness, self-respect, consideration of others, and the right kind of care for the human body in order for it to function

properly and efficiently at all times.

Both at home and at school, it is of the utmost importance that children be taught the existence of the Great Being who created our world and all that is therein and thereon, and whose will and purpose is to bring all manifested creations into a state of perfection which will fit them to become co-workers with Him at the dawn of another Great Day of Manifestation. The deepest reverence should be taught for this Great One who is constantly working to promote the greatest good and most rapid development for all created things both high and low in the scale of evolution, that ultimately all may reach reunion with the divine Source of their being.

With this expanded consciousness all cults, doctrines, and creeds must go, for God is a Universalist; that is, He embraces all, and all of His creations are truly a part of Him. These things it is necessary for all humanity to know in order to usher in the coming New Dispensation—Cooperation and the Brotherhood of Man.



THE MYSTIC LIGHT



The Sacredness of Life

By MARGARET THORPE

Take not away the life you cannot give,
For all things have an equal right to live.

—Dryden.

"All Form is of the One Life—the Life of God."



OBSERVATION, as well as history, reveals to us the fact that one of the major tragic consequences of war is the disregard of the sacredness of life. The act of continual killing is often followed by a lust for killing, and God's strict injunction, "Thou shalt not kill," passes into the limbo of forgetfulness. All humanity becomes subject to the onslaught of this mass attitude, and the results may be read on the front pages of newspapers everywhere. It is well to look at the occult significance of this grave error and become fully aware of its deplorable results.

The recent war has been followed by a wave of suicides sweeping through the conquered and other countries. People appear to think that suicide is the best way out of a bad situation. Occultism testifies that it is just the reverse. Under much more trying circumstances will a man be placed in his next incarnation if he refuses to face a situation and takes what may seem an easy way out.

The Rosicrucian Cosmo-Conception gives some valuable light on this subject in the following paragraphs:

"The suicide who tries to get away from life, only to find that he is as much alive as ever, is in the most pitiable plight. He is able to watch those whom he has, perhaps, disgraced by his act, and worst of all, he has an unspeakable feeling of being 'hollowed out.' . . . in the case of the suicide that awful feeling of 'emptiness' remains until the time comes when, in the natural course of events, his death would have occurred.

"There is a law of cause and effect, which rules all things in the three worlds, in every realm of nature—physical, moral, and mental. Everywhere it works inexorably, adjusting all things, restoring the equilibrium wherever even the slightest action has brought about a disturbance, as all action must. The result may be manifested immediately, or it may be delayed for years, or for lives; but sometime, somewhere, just and equal retribution will be made."

From these great truths we see how foolish and wasteful it is to refuse to face things in our lives. The easy way

out is really the hard way. In fact, it is a much harder way. We lose valuable time for we can never manage to dodge payment of a debt. When we face it, get it over with, then there comes the reward of a definite and lasting feeling of deep satisfaction in knowing that one has been man enough to win a difficult fight against terrible odds, even though he stood alone.

Never should we fear a lack of strength to perform whatever trying task we may have to meet in life. As we proceed on the right road and work with God, His strength and courage comes to us in good measure. When we have passed through the bad conditions, we marvel how we did manage to "make the grade." God was there when we needed extra strength. As long as we proceeded, He kept pouring in help. By and by, the debt was paid and the battle won. We were a step nearer our goal. How infinitely much better this course is than that of the one who takes the suicide way. That way is forever the way of the coward and nothing can justify such action. God made us to be men, not weaklings. All we have to do for our part is to continue to try. That is essential, for whether in darkness or light, we must advance.

If it is a great sorrow for the loss of someone dear we are trying to overcome, then let us think on the truth that our loved one still lives and cares. Sometime we shall meet him again as surely as the Law of Love operates. Bishop Brent says: "We give them back to Thee, dear Lord, who gavest them to us. Yet as Thou dost not lose them in giving, so we have not lost them by their return." God's mercy is with us and He helps to dim our sorrow with time if we let Him. Work, too, is a great panacea, particularly work with growing things, for it necessitates our thinking along constructive lines.

Actually there is of course no such thing as death. Life is eternal, as well as sacred, and the tie of love that bound

us to our now absent one is not severed by death. We shall live again somewhere else with our beloved. A comforting thought, isn't it?

"If you cannot make light of your troubles, keep them dark," is a very good maxim to have. There is nothing so bad in our lives that it should make us think of giving up. Always a change comes. Things never remain the same. Your good is close by; just keep holding on. The old saying, "It's a long lane that has no turning," is true in fact.

To realize fully that life is truly sacred, we must remember that at the beginning God differentiated *within Himself* the life-sparks or beings who were afterwards incased in sheaths of matter. This is a stupendous idea. We are in reality a part of God!

The Lords of Flame worked upon us as did other great Hierarchies. Holy, sacred, ever-burning life! Yes; and not our own to take or lay down. This life is God's. It is to be held in trust, to be worked upon, to be lifted up, to be caused to shine and sparkle like His Great Light. Could it be other than a sacred trust? Can we abuse it, waste it, or try to destroy it without incurring serious consequences? It is unthinkable. Now is the time for all mankind to wake **and realize that life is a holy thing—to be held in security.**

"A charge to keep I have,
A God to glorify,
A never-dying soul to save
And fit it for the sky."

Do we appreciate the aeons of years that our lives have been evolving? Who is puny, little man to try to destroy the grand flame of life burning in him? Actually, this can't be done; but dire consequences come to the one who does away with the vehicle in which the Spirit functions. Free will is exercised often to a soul's detriment. Learning spiritual verities is a slow process, but **the Gods have limitless patience with**

erring man. If he will learn no other way, he learns at last by pain, suffering, and failure. The divine spark must continue on its upward journey.

During the recent war there were happy instances of care for the lives of men. Generals planned their offensives with caution, thinking in terms of maximum safety for the soldier. Watchful attention and expert medical care were given the wounded. The percentage of losses of wounded soldiers was 4.1 less in this war than in the last one. Now, much money is being spent to rehabilitate our men. Care for their lives, comfort, and future is very evident.

Another encouraging indication is to be found in the saving of many lives of children by the Departments of Public Health throughout this country by their use of preventive medicine. Thousands of children thus saved recompense in part for the forty million lives of soldiers lost in battle. The discovery of new drugs has saved many. The State Highway Departments are also saving lives of children by their commendable campaign for safety in driving. Elmer, the safety elephant, with his traffic rules, is not merely a cut-out, but a teacher who saves lives of little ones. These are some of the signs of an awakening to the sanctity of life by the general public. Progress is being made.

So far this article has dealt with sacredness as related to human life. But what about the sacredness as regards animal life? That, too, belongs to and is a part of God's great life force. The animals also are on the road of experience, the evolutionary journey, although a life wave behind man. The highest domesticated animals seem to think because "they are the highest of their kind, almost on the point of individualization, and man's thought vibrations have 'induced' in them a similar activity of a lower order. . . . Man is an individual. The animals, plants, and minerals are divided into species." The animals are our younger brothers whose

lives are in our hands. Do we regard them as holy? Are we kind to them? Do we furnish care and good homes to these evolving spirit? We should, in order to help them along on their journey. We must serve them as others higher up have served us. We must pay debts of the race as well as of individuals.

There are many evidences of a growing kindness to animals nowadays. Societies, magazines, schools, clinics, etc., dealing with animals are springing up. People are more careful of pets and more humane in their ideas. It is true that hosts of people are still meat eaters and the slaughter of animals goes on. However, today enforced scarcity of meats is teaching some meat eaters to become vegetarians. At least they know now that their health will not fail if they don't eat meat. These animals must be given a chance. Many laws beneficial to animals are being passed. The truth about proper care and treatment of animals is being instilled by veterinarians, the army, and advanced individuals.

The war has revived interest in dogs. Their part in this war was by no means trivial. Their evolution is being speeded up by their training. A newspaper clipping tells this about some army dogs:

"Eight dogs trained at army remount centers several months ago as an experiment led patrols that accounted for two hundred Japanese, the army has just disclosed. Not a dog, soldier, or marine was lost in action involving the first contingent of dogs, and man-dog teams proved more than a match for Japanese jungle treachery. . . .

"The soldiers and dogs, sharing the same foxholes, eating the same rations, and sharing precious drinking water, usually worked in pairs in advance of other troops."

This close proximity to man, the intensive training, the loving care—all are helping these animals along. Stories of beloved mascots among the American soldiers are numerous and many of them used various ways and means to

bring their pets home from overseas. A recent newspaper item told of a seriously wounded soldier's incentive for getting well being supplied by "one mutt puppy."

The first law of occult science is: "Thou shalt not kill"—an animal or man. In time we shall learn to obey this important commandment. "At the present stage of the evolutionary journey, everyone knows inherently that it is wrong to kill, and man will love and protect the animals in all cases where his greed and selfish interest does not blind him to their rights. The law protects even a cat or dog against wanton cruelty."

The life in the plant kingdom is also sacred. However, it is not *sentient*, as in man and animal, and is therefore legitimately used for food. With it man sustains life and makes progress in evolution.

In the *Cosmo-Conception* it is stated: "Man and animal can assimilate the plants and thus obtain the chemical compounds necessary to sustain their bodies and as the consciousness of the plant kingdom is that of dreamless sleep, it offers no resistance. It requires but little energy to assimilate the particles thus derived and having small individuality of their own, the life ensouling the particles does not seek to escape from our body as soon as food derived from more highly developed forms, therefore the strength derived from a diet of fruit and vegetables is more enduring than that derived from a meat diet"

From this we can see that there is no violation of life in using the plant kingdom for food. Its species are fulfilling their destiny by being useful to sustain man's life. Man in turn is helping the plant kingdom by his study and experimentation with fruits and vegetables.

"Sometimes the objection is made that life is also taken when vegetables and fruits are eaten, but this statement is based upon a complete misunder-

standing of the facts. When the fruit is ripe, it has accomplished its purpose, which is to act as a womb for the ripening of the seed. If it is not eaten, it decays and goes to waste. Moreover, it is designed to serve as food for the animal and human kingdoms, thus affording the seed opportunities for growth by scattering it in fertile soil."

Little need be said about the life ensouling minerals. In this realm there has been no abuse. We know that there is a sleeping life in the minerals. Man is doing and has done his part in the evolutionary progress of this lowest life wave. He digs coal, builds bridges, mines gold and works with it, and does innumerable things to advance the mineral on its journey.

The knowledge as to how Life came into being, whether ensouling the mineral, plant, animal, or man, and how it will proceed for eons on its long, long journey is a fascinating story. No one could fail to regard life as holy, once he knows of its painful journey and of the abundance of help the spirit has been given for thousands of years by beings of great wisdom and splendor. Man is lower than the angels, and animals a little lower than man. Plants are a bit below animals and minerals are on the lowest life rung. We view with awe this great ladder of life stretching from the clod to God! But God is always mindful of His own and is always watching. A hand is always outstretched to help the one upon the next rung of the ladder. The journey goes on ever upwards, both along a spiral and a straight path.

Some glad day we will reach the point where wars are no more, and a world government will be based on the common knowledge of the continuity of life, and a reverence for all living things. Human beings will recognize each other as brothers in spirit, and the commandment, "Thou shalt not kill," will no longer be needed. The sacredness of life will be commonly accepted.

Release Through Renunciation

By S. B. McINTYRE

(IN THREE PARTS—PART ONE)



S Doreen Marshall ran up the steps to the entrance of her aunt Althea Gray's bungalow, the door opened and a man whom Doreen from early childhood had been accustomed to call "Uncle Jim" came toward her.

"Hello, Uncle Jim!" she joyously greeted him. Then noting the disheartened expression on his blond face, she solicitously asked, "Is Gram dangerously ill?"

"I think not, Dear, she has been suffering intensely for some days, but I feel sure that's a phase of her disease, and she is in no immediate danger!" Uncle Jim replied.

Doreen gently laid a hand on her uncle's arm. "You looked so worried that I was frightened for a moment—thought Gram must be failing. Not having personal bad luck are you, Uncle Jim?"

James Faber sighed deeply, and his clean cut lips tightened slightly for an instant before he replied, "No worse than usual, Doreen. Just the same old story. Althea worries me so! She's been in constant attendance on your grandma for two whole days—not slept a moment in all that time—and yet she wont marry me so that I can stay here and help her as I should do! No matter what Althea says to the contrary, she really doesn't care for me—that's the truth of the matter!"

"I don't think that, Uncle Jim!" Doreen strove to speak encouragingly. "But with Gram needing so much attention, Auntie knows that she'd not have a moment to devote to you, if she married you, and you'd soon feel worse

than ever because of her unavoidable neglect. You wouldn't want to add more sorrow to that which Auntie already has, would you?"

Her uncle thoughtfully studied Doreen's solicitous countenance a moment, then said: "Thanks for your comforting words, my Dear. I've not thought of that angle to the matter before. No. I'd surely not intentionally add a featherweight to Althea's already overburdened shoulders. I'm leaving town on a business trip, and don't know how long I'll be gone. But I'll surely be happier because of the new slant you've given me on a question that has been worrying me for a long, long time. Take care of Althea for me, Doreen—make her sleep some while you're here."

"I'll try, Uncle Jim!"

Jim stooped and kissed her, then hastened down the walk to his car.

Doreen waved to him as the car rolled away, then entered the house and hurried her steps as the sound of sobs fell upon her ear.

For a moment she hesitated in the entrance to the room on her right, while her sun-dazzled eyes accustomed themselves to the dimmer light. Then she swiftly crossed the room to a divan, sank down, and threw a comforting arm about her weeping aunt.

Some moments passed before the sobs ceased, and Althea Gray sobbed out—her ordinarily musical voice husky with emotion—"Oh, Doreen! He just wont understand! He keeps saying that if I loved him I would marry him!"

"But you *do* love him, Aunt Althea, and he loves you. I've always thought that loving and marrying one who returns that affection must enable one to

live in a sort of heaven on earth."

"Jim's selfish—just plain selfish!" her aunt said emphatically. "He always has been through all the lives I've known him!"

A puzzled look came over Doreen's face, and her aunt continued:

"No, Dear, I'm not losing my mind, and I do think you should learn more about the truth of rebirth for your own future guidance. It really is a fact in nature, and I *have known Jim* through more than one life!"

Althea paused to mop her face with a handkerchief. "But whether as the hot-blooded Greek, Theophilus, or as the cold-blooded Britisher, Austin, he's always been the same—utterly selfish and possessive. One would think that when he had reached the point where he was advanced enough to deserve an American body, he'd have acquired the trait of consideration for others! But he's still selfish—selfish! Life isn't too rosy for me, anyhow! Then for him to make me more miserable!"

"He loves you so, Aunt! Couldn't you bring yourself to marry him?"

"There's a long, long story back of why I will not marry him as long as Mother lives, Doreen!" Althea rose. "Let's step in and see if Mother's all right. I have been watching her horoscope, and find that the last New Moon squares her afflicted Saturn in Gemini—the sign that rules the arms and hands, you know; and Mother's been nearly out of her mind with pain in both for the past two days. I've had to give her such a heavy dose of sedative that she'll probably sleep for hours; but I'm always uneasy if I don't step in to see her every few minutes!"

Together the two women walked down a long hall and entered a darkened bedroom at the far end. Doreen moved close to the bed and gazed sorrowfully down on the still beautiful face of her grandmother—now peaceful in sleep. Not a gray hair was visible among the auburn curls that lay across her forehead; not

a line in the ivory skin that covered the bones of her thin face.

But the swollen crippled hands lying outside the covers! Doreen's heart shrank as she noted the stiff, puffed fingers and the knotted joints.

After a moment Doreen turned and followed her aunt back to the living room. They settled down on the divan—their usual place for intimate conversation—as Doreen said, "Aunt Althea, whenever I see Gram's face when she's asleep, I have an uncanny feeling that I'm looking at you, or else at my own reflection in a mirror!"

"I don't wonder! We three look enough alike to be triplets—especially if the room is a little dark. I suppose with my gray eyes I'm more like Mother. Your auburn eyes shade your resemblance a trifle."

Doreen laughed lightly. "Aunt! Whoever heard of auburn eyes! What I was going to say is, since we look so much like Gram, do you suppose we'll ever have arthritis like she's had?"

"I feel sure we won't, Dear, and again I am bringing in astrology for my reason. You see our charts show that while we should look remarkably like Mother, yet there are no tendencies to arthritis in the body of either of us. That is shown also."

Doreen sighed. "Thank goodness for that! Perhaps astrology can be a help after all. How terribly Gram has suffered!"

"Yes, she surely has, but the law of recompense helps us to understand such things, too. Sometime, somewhere along life's everlasting path it always catches up with us. Mother was a very handsome man in her former life, and passed up no opportunity for pleasurable self-indulgence that she could grasp. A wrecked body was the result. In this life she is paying the piper in order to recompense for the misdeeds she committed in that life, and also to force upon her—the real her, or Spirit within—the knowledge that our bodies

are our most priceless possessions, and should be given the greatest consideration if we would escape torturing diseases."

"When you feel so sure of that law of recompense, Aunty, how do you dare exhaust yourself in the care of Gram the way you do?" asked her niece.

"My case is wholly different, Doreen. My exhaustion comes from work done in a good cause—not from self-indulgence in pleasure. It is work that I'm compelled to do alone, for there is no help now to be found anywhere. Besides, it is a debt I owe Mother, and is sent so that I may cancel it now instead of in some future life when payment would cause me expenditure of time that perhaps would sadly delay my own evolution. You really should look into occult philosophy, Doreen. Ten years from now—perhaps less time—rebirth will be a common subject of conversation among educated, enlightened people."

"It's such a deep subject, Aunty, and I have so little time! Besides, I can always gain more practical knowledge of it in one afternoon's talk with you, than I could get out of a month's intermittent study of any book about it. Now you mentioned Uncle Jim's and Gram's past lives as if you'd been able to see them. Do you believe there are people who can do that?"

"Yes, I do. When for years you have been able to contact people's past lives where they have run parallel with your own, as I myself have done, you'll believe as I do, that many advanced souls in any occult school can do likewise!"

Doreen gasped. "Aunt Althea! You've never told me you could do that!"

"We are not supposed to speak of any occult powers we may possess, Dear. I mention them now only because you are young, and could be immensely helped if you would interest yourself in the deeper teachings. If you had ever expressed antagonism to anything along

this line of thought, it would be against occult rules for me to mention the subject to you. But as you've always shown more or less interest in it, I feel safe in discussing experiences with you that it would be wise and safe for you to know."

"I've loved to hear you talk about them, Aunty. But you've always mixed so many jokes in with your serious talks that I've had no idea you were advanced enough along occult lines to contact people's past lives."

"If you'd known what to look for you could have seen that I've sent out many feelers behind the jokes, my Dear. Was there anything pressing that you had to go home for?"

"No, nothing."

"Then let's telephone that precious husband of yours to come here for supper so you and I can have the whole afternoon for a long talk. Shall we?"

"Oh, we'd both love that Aunty—if you really want us!"

"That's all settled then. You hop to the 'phone while I get my knitting. I have to make a sweater for that heartache of mine—or I hope he's mine."

Doreen laughed delightedly as she rose and followed Althea from the room. "I've often wondered, Aunty, if there's another woman in the world like you. You can cry heartbrokenly one minute; look on Gram's pain-twisted hands—the sight of which must wring your heart—the next, and a little later joke about making a sweater for your 'heartache.' However can you do it?"

"My philosophy, Darling. It teaches that when I have caused a person to sigh as I did you when you first came—I must make some person laugh so that the normal equilibrium will be restored."

"Aunty, what a way to expound the Golden Rule!"

"Tell Don I have a delicious chocolate cake ready for him," whispered Althea, as she turned into her own room next her mother's.

(To be continued)

Justice in Evolution

By GRACE EVELYN BROWN

(CONCLUSION)



OCULT teaching states that many souls, before entering into a certain physical incarnation deliberately choose a difficult one in order that their evolution may be hastened thereby. The personality, not remembering nor recognizing such a choice, often prays, as did the Christ in Gethsemane, for the bitter cup to pass untasted; but the Spirit knows the choice and accepts the gall of worm-wood.

It is difficult for one to realize what the tremendous and almost universal experiences of the recent war have done for the world to advance it, for a better and truer estimate of values for all future time, and what the results will be both in the outer world and in the inner lives of humanity. Such tremendous power has been liberated that the results are bound to be inestimable.

When we realize that all experiences are given under the guidance of the Masters of Wisdom and Compassion, we may gain a faint conception of the progress which the human race is making at the present time. When we know that each individual is getting precisely what he needs in the myriad lessons and disciplines in the complications of present day conditions, the catastrophe of war, if we consider it as such, may be revealed to us in its actual proportions.

The war has liquidated debts of nations and individuals that have been pending for centuries, and thereby liberated humanity from them for all future time—correcting faults, obliterating selfishness, and broadening the many lines of interest for the whole globe, destroying the barriers which separate race from race and nation from nation,

and individual from individual. This is giving truer values to all phases of life, such as the world has never before known, and is building up a better understanding and sympathy among all peoples.

The former estimated glory of war, of conquest of other human beings and their possessions, becomes glory no longer when a nation or an individual has suffered death and suffering through the exploitation of human life. The tragedy of war is brought near when one has lost near and dear ones through its horrors, or has had to be reconciled to their sufferings. Those who have been shell-shocked, made nervous wrecks, rendered incapacitated for the rest of this earth life can no longer regard war as they formerly regarded it. The bereaved, the suffering, the tortured, those who through long months of anguish have worried over the fate of their own, those who have been widowed, bereaved for the rest of their lives, will not regard war as they formerly did. Besides the individual realization, there is also an ever-broadening sympathy for those who have passed through similar experiences.

Judging from the terrific as well as varied conditions that have come and are still coming to millions of human beings, in all phases of development and understanding, the great majority are in the evolutionary stage where they are ready for a great advancement in consciousness, understanding, and ideals.

To refer to an extreme condition: think of the millions of men, women, and children who have been murdered in the scientifically arranged gasings at Maidanek, their bodies cremated and the ashes sold to their agonized relatives. What a powerful force must

have gone out with this continued outrage! How it must have acquainted the survivors with the fragile and hazardous laws of merely physical life, when those who so recently were alive in the world were dissolved into merely a handful of ashes, as far as their physical bodies were concerned. This would naturally bring to the attention of those involved the question of survival of the higher principles, as well as the questions of God's care, love, and justice, which must have been clamoring for satisfying answers.

Consider the men responsible for this terrible work and its continuation day after day—those who could calmly compose themselves for sleep, knowing that they were to carry out their hideous plans on the morrow, and thus on and on in an organized movement to annihilate those of the human race not belonging to their own nation!

The conduct of such men is like that of the dog, who was taught by his criminal master to kill a man, which the dog did and then lay down and slept beside the dead body. The animal nature and that of the men who could perpetrate such crimes as those of the recent war are lacking in development; and those to whom such natures belong are obviously lacking in spiritual and moral evolution, needing the experiences of many more physical embodiments with the law of cause and effect to bring to them opportunities to make retribution for the crimes they have committed.

Since the tide has turned and those responsible for this wholesale murder have had to take the positions of the vanquished, what terrific lessons are being learned! What a harvest of suffering, remorse, anguish, and a better and truer understanding as the result! These experiences and all connected with war conditions, from the direst tragedy to the fright of a raid, the infidelities of distant loved ones, the sufferings and privations of those at war, all meditated upon and assimilated

in the life to come after death, meeting the conditions of the inner planes, will hasten evolution tremendously. Consider the return in young fresh bodies of those cut off in youth after such experiences! Think of those who will soon return because of passing out of the body in the din of exploding shells with no quiet to meditate upon the recently ended physical life!

One day while walking along the street in the shopping center of my town, I saw three mothers with their infants in baby carriages, talking together. A young soldier came by and stopped to look at the children. "And how old is this one?" I heard him ask. My eyes filled with tears as I thought of the teaching of rebirth and that perhaps some of these children were the newer embodiments of those who had perished in the early part of the war; perhaps some of them were the comrades of the young man who was there interested in them. Such victims of the war, guided by the Masters of Wisdom and Compassion, frequently return soon to live another life under better, more advanced, and more peaceful conditions. The glory and wonder and mystery of life are constantly all about us.

When one lives with these exalted and comforting truths constantly before him, when one knows that the Spirit is immortal and that a new and better body can take the place of the old one, and a higher and better world can attend the newer life, one must be comforted.

There is an urgent necessity facing humanity at present. We have seemed to reach the nadir of spiritual realization, where God is left out of our daily thought in popular religion and literature. Most persons have not taken these higher ideals and convictions into their lives in planning their daily needs, nor recognized them in popular thought. Religion, for the great majority, has come to be a crystallized condition, thought about only in the churches on

Sunday, and forgotten for the rest of the week.

Fear and the materialistic point of view have often taken the place of trust in the Divine Will, and God and His emissaries are apparently far-removed as well as impotent forces, judging from the way that many persons think and act. Even the supreme meaning of the life of Christ Jesus, that of the Resurrection and the overcoming of death, is generally not taken into consideration at all in the thoughts and words of the great majority. Consider this in connection with one of the most famous poems which came out of the first world war, entitled, "In Flanders Field." It does not give the slightest hint of immortality. It only dwells upon the fact that death took the victims out of the world where they could see beauty, sunsets, hear larks' songs, and live out their legitimate years. It gave no thought to that other world to which they had gone, which contains more beauty, greater glory, truer music, and a fuller and richer life, than this mundane world can ever give.

A parallel product of this, resulting from the recent war, was written by Barbara Brown, Olney High School Philadelphia, for the *Olney Highlights*. Hers was selected from thousands of editorials which were submitted, and given the first prize in a nationwide contest among high school and college publications, conducted by the Educational Section of the War Finance Division in cooperation with the Columbia Scholastic Press Association, as part of the Treasury Department's Schools-at-War program. The fact that this composition, with no mention of immortality, received the first prize in this contest, shows how material and universal is the habit of thought to leave God and that for which Christianity should stand out of consideration and belief. The following are a few excerpts taken from the article:

"Suppose there were no tomorrow!

Did you ever think that we, who have had so few yesterdays, may have no tomorrows? . . . They will have no tomorrow. They died before they ever had a try at living . . . so that we might have our chance."

All this is perfectly obvious thinking and entirely materialistic, with no idea of immortality in the minds of either the writer or the judges. It may be that this sort of writing makes the best propaganda, but it is regrettable that there could not have been a thought that is higher than the mere mundane aspect of the war, where the "dead" are freed for a greater and higher life, as well as mention of the spiritual advancement that comes through unselfish sacrifice.

Let us contrast this composition written by the girl at home with that poem by an unknown soldier, which was inspired by the hazards and perils of war and was published some time ago in *The Rosicrucian Magazine*. It is a human document, a testimony of what the jeopardy of his life had done for the author to make him realize the presence of God. It took the horrors of war to make him realize the Power that was above it all and the immortality that was an inherent part of his very Self.

This sincere and unstudied poem, as it truly is, came as the result of the realization of the transient and fleeting qualities of human life as contrasted with the permanency of the spiritual life. This might well remind one of the sayings: "There are no atheists in fox holes," and "Man's extremity is God's opportunity."

The writer of these verses states that when he was at home, before he entered the war, he believed what others said when they stated that there was no God; but as the hour of death drew near, he knew that what they said was not true. He finds God as his friend and knows that death does not end life, and that he will go to God's "house." Two very poignant lines are:

"Funny I had to come to this hellish place

Before I had time to see Your face."

As the editor wrote: "It tells a beautiful story." Actually, it shows the light that comes in the hour of extremity and makes the reward for the sacrifice of the personality the crown of spiritual life.

These two documents of war psychology are examples of what the whole world has been experiencing. Peace is a blessing, and comes as the result of the law of cause and effect working on its positive and beneficent side; but the hazards of war bring out the greater strength in each Spirit as well as a true comprehension of the depths and heights of human life. Jupiter is needed with its benign influence, but Mars, Lucifer, the fallen angel, brings through anguish, trials, and death, the greatest blessings of a truer and deeper understanding.

Thus while doing all in our power to end war and work with the forces of light, we may realize that

"God's in His heaven

All's right with the world."

We see the stars only when darkness comes.

Natural laws everywhere give us many wonderful symbols of spiritual truths. One day, while meditating upon the lessons that war gives humanity, I crossed a street, and for a moment saw my own shadow obliterated by the shadow of a car which passed behind me. A moment, and the car had passed and my shadow was there again unharmed. Then I thought of the car as a symbol of the war, and the blotting out of my shadow as the death of the physical body. The passing of the car and the return of the personal shadow symbolized the passing of war and the reincarnation of one taken out of life temporarily by war. Again, as the shadow is only a flat and colorless illusion of the true self, so the body is but a limited and dull manifestation of the vibrant Ego back of it, and exists for the one purpose of advancing that immortal, true self on to increasing perfection through many and varied experiences, life after life until the human becomes the superhuman.

Creative Ideals in Education

By G. G. COLEMAN

(IN TWO PARTS—PART TWO)



HERE are, of course, teachers who in spite of it all, make the literature class interesting. There are boys and girls who love poetry and drama and who will find joy in them in spite of the treatment the subject receives. However, every child can and would respond to the inspiration of rhythm, epic, and drama if the *system* did not crush it out. Hardly any child can read today in the sense of giving pleasure to itself and others, and in being able to "pigeon hole" in its mind

that which is read. It is absurd to force the reading of that which bores, and it is useless to insist upon attention to that which is of no interest.

Another subject that offers a challenge to the creative urge is history. There is now even in the orthodox schools less concentration than formerly on dates and kings, but examinations still mean largely the learning of one set period. There is no wide international approach to a subject that obviously cannot be national, that cannot be confined within any period. Few children leave the average school able to

discuss the causes of the industrial revolution and their impact on the world of today. A British child will have an entirely different conception of the French Revolution from that of a French child. Today, a British child will think quite differently of the struggle in India than would a child of Japan, or one of Indian birth. But when history is taught so as to mean the searching through books, the encouragement of research, and no condemnation of the child should the results of that search prove to be contrary to the orthodox, it takes on a very different aspect.

The greatest evil in our present system is the encouragement given the child to rely on external authority—to look to someone outside himself to decide a line of action, his mode of thought, in fact, his entire development, mentally, and spiritually. The result of this is the production of automata instead of independent thinking men and women; upholders of the "status quo"; those who become cogs in the present social machine. It is this concentration on external authority that leads to *fear*!

Our present system also develops the spirit of competition in the child, and he later continues to uphold a world based on competition—individually, nationally, and internationally. He feels that he must excel every other child in the class. Perhaps this is especially hard on a child holding a scholarship, for he dares not, because of his position, hold out a helping hand to his companion at the same desk. Even cooperation on the playing field is defeated because it becomes competitive between teams of houses with shields and cups floating in the background.

Our present educational system is also damaging to the imagination, and one of the main troubles in the world today is the lack of imagination. The creative impulse in the child is crushed and, therefore, imagination is overwhelmed. The love of knowledge as an enthusiastic adventure dies! Even the intellect and

physical resistance is damaged. Bernard Shaw says that it is very unusual for a senior wrangler to continue his interests in mathematics and that "even when a natural aptitude exists it may be overcome by the repulsion created by coercive teaching." Joy in the work is taken away, for a child's real pleasure is in the actual performance. A small child will repeat and repeat a definite piece of work; he will scrub a table long after it ceases to need scrubbing for the sheer joy of the work. Contrary to this spirit, dogma takes the place of enquiry, there is a concentration on information rather than on knowledge. The guiding principle is now "to have" and "to get" not "to do" and "to be." The child longs to leave school because he thinks that then his "education" will be "finished." Most are content to earn a livelihood in some way that will give sufficient money for the needs of the body and time for some form of amusement.

There grows also an idea that correctness constitutes merit—correctness in a society that is evil because built on a wrong foundation; correctness of an educational system, correctness of custom, correctness of law. Thus, the possessive replaces the creative instinct.

Now consider the child with the new conception: that he is an evolving spiritual individual seeking to express himself on every plane of his being. The creative instinct is now uppermost and cooperation replaces competition. Education becomes synthetic, not analytic, and an intuitive approach replaces the scientific. This does not mean "anti-scientific"; it is only that the final stress is on inspired intuition and not on scientific reasoning. Wisdom is given precedence over power.

The new education will, therefore, provide an environment in which nothing will hamper the development of the individual and one that will foster the growth of all that is within the child. This simply means that emphasis will

be on creative work because it is only along the lines of creation that the best in man is expressed. It will be a revealing environment, not a moulding one. Instruction will not impose beliefs, ideas, and information, but will guide the child to self-expression and self-realization. It will strive to "bring out," to develop, and to guide.

The results of this revolution in education will be an absence of reliance on an external authority, on a power outside himself. The child will look instead to the inner guide of his own intuition. With no punishments and no rewards there will be an absence of fear. Man will become fearless in the true and real sense. Cooperation will replace competition. There will be no need to strive to defeat another. Let us think what this would mean in our social world. A world of free men and women—free in the true sense that they will refuse to obey an external authority, but having brought all planes of their being into subjection to the inner spiritual vision, will be guided by their own inner consciousness. There will be cooperation and brotherhood, for the free man who understands brotherhood will willingly give himself to the service of humanity. He will realize his responsibility to humanity.

Creative power in the school means creative power in the town, the nation, and the world. In passing, one might note that this idea of creative work could be combined in some districts with work outside the school, especially in rural areas. There is a difference in actual work and special agricultural instruction for educational means. Actual work gives a sense of duty to the community. It combines service with freedom.

There need be no fear of stagnation because there is always the urge "to grow," "to create." Nor need there be fear of anarchy. Freedom of this type does not lead to "license"—to the feeling that one can do what one likes.

It is the suppressed child that becomes the selfish aggressor, the cruel dictator. Bertrand Russell says that he wondered how his small son of three years would learn discipline in a Montessori school, but he soon realized the difference between vital obedience and mechanical obedience. "Discipline," Dr. Montessori says, "must be active. It must come from liberty."

It is also argued that a child will not work without hope of praise or fear of punishment. This is absolutely false. The child has a rhythm of life that the adult loses. It is the adult that works for reward. The child works for his own activity. His development is by a series of conquests and thus he has joy and enthusiasm. Those who have seen the working of this insistence on creative expression, on intuitive insight, have been amazed at the wonderful experiences and the innate possibilities of the average child.

No discussion on education can be complete without a reference to the teacher. The teaching profession, unlike most, is a creative one. The teacher has in his control that which is "the greatest in the Kingdom of Heaven"—the little child. The teacher has the opportunity to create in the highest sense of the word, for he builds the citizen of tomorrow.

Today his lot is both hard and easy. Easy, if he just holds out rewards and punishments and keeps his children well set on the path of mechanical obedience; hard if he has vision (and we may thank whatever powers that be that so many have vision), because he has to fight every inch of the way. Too often, alas, the ideals with which he started are crushed and he succumbs to the system, his profession becoming just the means of earning a livelihood.

Today, a teacher is chosen largely because of his apparent ability to impart information and to ensure discipline; the *new education* demands something

(Continued on page 374)


MAX HEINDEL'S MESSAGE

Taken from His Writings

Christian Mystic Initiation

(CONCLUSION)

The Stigmata and the Crucifixion

 HE Christian Mystic lacks knowledge of how to perform the act without producing an exterior manifestation. The *Stigmata* develop in him spontaneously by constant contemplation of Christ and unceasing efforts to imitate Him in all things. These exterior *stigmata* comprise not only the wounds in the hands and feet and that in the side but also those impressed by the crown of thorns and by the scourging. The most remarkable example of stigmatization is that said to have occurred in 1224 to Francis of Assisi on the mountain of Alverno. Being absorbed in contemplation of the Passion he saw a seraph approaching, blazing with fire and having between its wings the figure of the Crucified. St. Francis became aware that in hands, feet, and side he had received externally the marks of crucifixion. These marks continued during the two years until his death, and are claimed to have been seen by Pope Alexander and other eye-witnesses.

The Dominicans disputed the fact, but at length made the same claim for Catherine of Sienna, whose *stigmata* were explained as having at her own request been made invisible to others. The Franciscans appealed to Sixtus the Fourth who forbade representation of St. Catherine to be made with the



stigmata. Still the fact of the *stigmata* is recorded in the Breviary Office, and Benedict the 13th granted the Dominicans a Feast in commemoration of it.

But whether the *stigmata* are visible or invisible the effect is the same. The spiritual currents generated in the vital body of such a person are so powerful that the body is scourged by them, as it were, particularly in the region of the head, where they produce a feeling akin to that of the crown of thorns. Thus there finally dawns upon the person a full realization that the physical body is a cross which he is bearing, a prison and not the real man. This brings him to the next step in his Initiation, viz., the crucifixion, which is experienced by the development of the other centers in his hands and feet where the vital body is thus being severed from the dense vehicle.

We are told in the Gospel story that Pilate placed a sign reading, "*Jesus Nazarenus Rex Judaeorum*," on Jesus' cross, and this is translated in the authorized version to mean, "Jesus of Nazareth the King of the Jews." But the initials INRI placed upon the cross represent the names of the four elements in Hebrew: Iam, water; Nour, fire; Ruach, spirit or vital air; and Iabeshah, earth. This is the occult key to the mystery of crucifixion, for it symbolizes in the first place the salt, sulphur, mercury, and azoth which were used by the ancient alchemists to make the Philosopher's Stone, the elixir-vitae.

The two "I's" (*Iam* and *Iabeshah*) represent the saline lunar water: a, in a fluidic state holding salt in solution, and b, the coagulated extract of this water, the "*salt of the earth*"; in other words, the finer fluidic vehicles of man and his dense body. N (*Nour*) in Hebrew stands for fire and the combustible elements, chief among which are *sulphur* and *phosphorus* so necessary to oxidation, without which warm blood would be an impossibility. The Ego under this condition could not function in the body nor could thought find a material expression. R (*Ruach*) is the Hebrew equivalent for the spirit, Azoth functioning in the *mercurial* mind. Thus the four letters INRI placed over the cross of Christ according to the Gospel story represent composite man, the Thinker, at the point in his spiritual development where he is getting ready for liberation from the cross of his dense vehicle.

Proceeding farther along the same line of elucidation we may note that INRI is the symbol of the crucified candidate for these additional reasons:

Iam is the Hebrew word signifying water, the fluidic *lunar*, moon element which forms the principal part of the human body (about 87 per cent). This word is also the symbol of the finer fluidic vehicles of desire and emotion.

Nour, the Hebrew word signifying fire, is a symbolic representation of the heat-producing red blood laden with martial Mars iron, fire, and energy, which the occultist sees coursing as a gas through the veins and arteries of the human body infusing it with energy and ambition without which there could be neither material nor spiritual progress. It also represents the sulphur and phosphorus necessary for the material manifestation of thought.

Ruach, the Hebrew word for spirit or vital air, is an excellent symbol of the Ego clothed in the mercurial Mercury mind, which makes *man* and enables him to control and direct his bodily vehicles and activities in a rational manner.

Iabeshah is the Hebrew word for earth, representing the solid fleshy part which makes up the *cruciform earthy body* crystallized within the finer vehicles at birth and severed from them in the ordinary course of things at death, or in the event that we learn to die the mystic death and ascend to the glories of the higher sphere for a time.

This stage of the Christian Mystic's spiritual development therefore involves a reversal of the creative force from its ordinary downward course where it is wasted in generation to satisfy the passions, to an upward course through the tripartite spinal cord, whose three segments are ruled by the Moon, Mars, and Mercury respectively, and where the rays of Neptune then light the *regenerative spinal Spirit Fire*. This, mounting upward, sets the pituitary body and the pineal gland into vibration, opening up the spiritual sight; and striking the frontal sinus it starts the *crown of thorns* throbbing with pain as the bond with the physical body is burned by the sacred Spirit Fire, which wakes this center from its age-long sleep to a throbbing, pulsating life sweeping onward to the other centers in the *five-pointed stigmatic star*.

They are also vitalized, and the whole vehicle becomes aglow with a golden glory. Then with a final wrench the great vortex of the desire body located in the liver is liberated, and the martial energy contained in that vehicle propels upward the *sidereal vehicle*, which ascends through the *skull* (Golgotha), while the *crucified Christian* utters his triumphant cry "*Consummatum est*" (it has been accomplished), and soars into the subtler spheres to seek Jesus who is his Teacher and his guide to the kingdom of Christ, where all shall be united in one body to learn and to practice the *Religion of the Father*, to whom the kingdom will eventually revert that He may be All in All.

(The End)

A ROSICRUCIAN CATECHISM

The Original Semites

Q. Which was the most important of the seven Atlantean Races?

A. The Original Semites was the fifth and most important of the seven Atlantean Races, because in it we find the first germ of the corrective quality of Thought. Therefore the Original Semitic Race became the "seed-race" for the seven Races of the present Aryan Epoch.

Q. How did the acquisition of mind affect evolving man?

A. The mind was given to man in the Atlantean Epoch to give purpose to action, but as the Ego was exceedingly weak and the desire nature strong, the nascent mind coalesced with the desire body; the faculty of Cunning resulted and was the cause of all the wickedness of the middle third of the Atlantean Epoch.

Q. Was there no regulation of the desires through the mind?

A. The original Semites regulated their desires to some extent by the mind, and instead of mere desire came cunning and craftiness—the means by which those people sought to attain their selfish ends.

Q. Did any good result from this use of mind?

A. Though they were a very turbulent people, they learned to curb their passions to a great extent and accomplish their purpose by the use of cunning as being more subtle and potent than mere brute strength. They were the first to discover that "brain" is superior to "brawn."

Q. Did any changes occur in Atlantis at this time?

A. During the existence of this Race, the atmosphere of Atlantis commenced to clear definitely, and the previously mentioned point in the vital body came

into correspondence with its companion point in the dense body.

Q. What did this accomplish?

A. The combination of events gave man the ability to see objects clearly with sharp, well-defined contours; but it also resulted in loss of the sight pertaining to the inner worlds.

Q. Why was such loss necessary?

A. The exchange of spiritual powers for physical faculties was necessary in order that man might be able to function independent of outside guidance in the Physical World which he must conquer.

Q. When will he regain these powers?

A. In time his higher powers will be regained when, by means of his experiences in his journey through the denser Physical World, he has learned to use them properly.

Q. How was he formerly guided in their use?

A. During all the previous ages man had been led and guided by higher Beings, without the slightest choice. In those days he was unable to guide himself, not yet having evolved a mind of his own, but in time it became necessary for his further development that he should begin to guide himself.

Q. What was the purpose of this change?

A. Through it man was to learn independence and assume responsibility for his own actions. Hitherto he had been compelled to obey the commands of his visible Ruler; now his thoughts were to be turned from the visible Leaders, the Lords from Venus, whom he worshiped as messengers from the gods—to the idea of the true God. Man was to learn to worship and obey the commands of a God he could not see.

(Reference: *Cosmo*, pages 297-301)

WESTERN WISDOM BIBLE STUDY

The Day of Pentecost



And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat

upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—*The Acts 2:1-4.*

Neophytes in the Western Wisdom School are taught in the first part of their training that their instruments, or bodies, must be cleansed, purified, and sensitized. As they are purified and made more efficient for spiritual purposes a beginning is made toward the goal of the union between the higher and lower self.

There are three steps by which the lower nature is conquered: overcoming the desire body, purification and control of the vital body, and spiritualization of the dense, physical body. These are not taken completely one after the other, as what affects one of the bodies also considerably affects the others. To a certain extent, then, we may say that the steps are taken at the same time, the first step at the present stage receiving the most attention, the second less, and the third least of all. In time, when the first step has been wholly taken, naturally more attention can be paid to the other two.

There are three helps given in attaining these three stages. They can be seen throughout the world, where the great Leaders of humanity have placed them: race religions, the Religion of the Son, and the Religion of the Father.

The first help, race religions, aid humanity to overcome the desire body, and thus prepare it for union with the Holy Spirit. The full operation of this help was seen on the Day of Pentecost. As the Holy Spirit is the Race God, all languages are expressions of it. That is why the apostles, when fully united and filled with the Holy Spirit, spoke with different tongues and were able to convince their hearers. They had transcended racial barriers. Their desire bodies had been sufficiently purified to bring about the wished-for union, and this is an earnest of what the aspirant will one day attain—the power to speak all tongues.

The race religions give commands for their people—certain things for them to do or not do. These are designed to conquer the lower desires and direct the desires into higher channels. Until man has reached the point where he is able to command himself from within to some degree, he must be directed from without, and that is exactly the purpose the race religions have served. They will be necessary until the peoples of the world attain such control of their desire bodies that they no longer need the outside guidance.

The Religion of the Son, the second help to mankind, was given to us nearly two thousand years ago by means of the Crucifixion, when Christ became the indwelling Planetary Spirit of the earth. His followers, consciously or unconsciously, are giving especial attention to the purification and control of the vital body, largely by means of *prayer*. Prayer has been given by the leaders of humanity as a special aid in taking a second step in conquering the lower nature, and it is therefore used freely by the sincere aspirant.

Astrology Department

The Basic Nature

By JAMES WEYLAND

Emotion is the atmosphere in which thought is steeped, that which lends to thought its tone or temperature, that to which thought is often indebted for half its power.

—Hugh R. Haweis.

(CONCLUSION)



THE last of the four elements is water. It represents the soul of man, the symbol of which is the half circle. The half circle is also the symbol of the Moon, ruler over all waters. It indicates that we have completed the arc of involution in which bodies were built, and now during the arc of evolution we must extract the essence, or soul, from these bodies. This is done by the purification of the emotions, or waters, on the mental, moral, and physical planes.

The amount of soul a person possesses thus depends upon the work of the Spirit upon its bodies, and those people who are strongly centralized in the watery element will have many opportunities for the development of the soul through their emotional natures. Water is the strongest of the feminine negative elements. It is the universal solvent, and the universal coagulant, also, in the alchemical laboratory of nature. Therefore, intense desire will solve the problems of our wavering minds and place us on a solid footing.

The strength of the soul depends upon the beauty of the emotions, as they course rapidly through the body, refining and purifying. However, the emotions spring from the power of creation, for all that we have created is the re-

sult of desire directed into certain channels. Therefore, the unpardonable sin is the misuse of the creative power, which destroys the soul as a result of the degeneration of the desire nature.

It is a tremendous power, this force of desire, and it makes no difference whether it operates through the heart, as in woman, or through the head, as in man—its misuse will blacken the soul. However, when uncontrolled it is much more evil when operating through the head than when operating through the heart, as it is through the misuse of the mind that the soul is destroyed.

The first of the watery signs is Cancer, which represents the cardinal-water group. Cancer is symbolized by running water—the brook, stream, or river—and gives us the changing, creative, impulsive emotions which impinge upon the desire body and produce the emotional soul. It is the intense activity of the creative urge of the emotions—a cardinal sign strengthened by Neptune in Cancer—in a very sensitive body that produces the emotional soul, under the fecundating powers of the Moon, and the spiritual expansiveness of Jupiter, who is exalted in Cancer.

The constellation Cancer is composed of the Hierarchy Cherubim, who in the Sun Period aroused the germ of the Life Spirit, but had nothing to do with the creation of form. They have with-

drawn to liberation from limited experience, and the work now connected with the Life Spirit is being undertaken by the Lords of Individuality, the Hierarchy of the constellation Libra, whose messenger to us is Venus, the planet of love. Venus, a watery planet, is in harmony with the sign Cancer. The love urge of the mother of the universe has its home in the element water, from which all life springs, as the result of the Moon's power of fecundation.

Combining the cardinal traits with those of water, we have an active, acute temperament through feelings and emotions, a somewhat lymphatic and negative nature—a reflector, so to speak.

It gives sociability, a romantic and sensitive frame of mind, and desires to absorb and monopolize the attention of others. It produces commercial travelers, agents, and detectives. In Cancer the intuition is strong, and sensations are held and nursed into feelings. Self-protection is perhaps the most prominent quality of the cardinal water nature, as indicated by the crab and its hard shell, and the love of home.

As an example of cardinal water we have the chart of a man with Sun and Mercury in Cancer, 2-20 and 27-26 degrees respectively; Moon in Pisces 3-56; Mars in Aries 0-23; Venus in Taurus 23-8; Saturn in Libra 18-25; Uranus in Scorpio 11-33; Pluto, Neptune, and Jupiter in Gemini, 10-43, 13-59, and 18-23 respectively. The Sun in Cancer trine the Moon in Pisces and trine Uranus in Scorpio, reinforced by Aquarius rising, gave this man sympathy and feeling for his fellow men, particularly in regard to home conditions, along with a progressive attitude toward all phases of life. This was manifested by direct-

ing the political and economic conditions of his country toward a higher standard in so far as he was able during the time he was in a position of influence. However, the emotional centralization of his nature was so strong and so personal that he was unable in the time of crisis to remain at the helm and guide his country toward the ideals in which he believed.

The second or fixed type of water is Scorpio. As a result of its fixedness of desire we have specialization and success in a given direction, but whether this be used unselfishly for soul power, or selfishly for material glory, depends upon the strength of the Spirit to direct the mind. This fixed

water or determined desire is a tremendous power in man and makes of him the greatest sinner or the highest saint, the black magician or the brother of the White Order.

The vast importance of the desire nature is seen by the power exerted when it becomes the will, which is the result of the spiritualization of the emotional power, and this is

brought about by using our desires for others and not for self. Thus may we all become spiritual powers—by directing the will in service to others instead of for self-aggrandizement.

It is perhaps often difficult to distinguish between will and desire, for we often think we *will* to do a thing, when it is really only *desire*. However, there is one rule which we can always safely follow: it is *will* that causes us to suffer for others, but *desire* when we suffer for our own gain. In short, *will* is unselfish desire or spiritualized desire, whereas *desire* power is selfish and clings to material things.

The vast importance of the watery

ASTROLOGY WORKS IN HARMONY WITH SPIRITUAL LAW

The Law of Consequence works in harmony with the stars, so that a man is born at the time when the positions of the bodies in the solar system will give the conditions necessary to his experience and advancement in the school of life. That is why astrology is an absolutely true science, though even the best astrologer may misinterpret it, because, like all other human beings, he is fallible.

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 element in man is evident, for through the emotions he evolves the soul, which is essential for the Spirit in evolution. The emotional, or desire nature, has its center in the heart force, and being the instrument for the development of the will, or head force, we see that the only correct way to approach the head is through the heart. Christ expressed this when He said, "There is no other way to the Father save through me."

Today we have the religion of the Christ, a religion designed primarily to develop the Love-wisdom Principle, and in the future we will have the religion of the Father, or the religion of the head. Therefore, in order to understand spiritual matters from an intellectual viewpoint we must first have our heart developed in the right manner. Hence the great importance of the development of *Love*, the power of the emotions or desires, in our lives first, for we must seek the fold through the right angle. Our purpose, then, should be to purify and refine our love nature as it courses through our bodies in the forms of emotions and desires, with a determination given by the fixed signs.

The fixedness of desire comes to us through the fixed sign Scorpio, and its representative Mars, who endeavors to teach us the regenerative powers of the waters of emotion, as the positive Mars works through the negative element. The constellation Scorpio is the Hierarchy of the Lords of Form, who now have charge during the Earth Period. They reconstructed the dense and vital bodies, and today have charge of man's human spirit which emanates the emotional soul from the desire body.

In Scorpio the passions and feelings are fixed for good or evil, a masculine planet in a feminine sign. Moods harden into vices or virtues, and as it is a sign of generation, degeneration, and regeneration, its basic nature of discord is due to the change from one to another.

The combination of fixed water produces the strong, silent unexpressed

emotions, as is indicated by the lake or pond, manifesting extreme love or hate—merely different channels taken by the powerful emotions—opposite poles of one magnet, which are very hard to change due to their nature to crystallize. Fixed water expresses much latent possibility and seems clothed in mystery, which makes this element very difficult to handle and understand. It favors mercantile pursuits, love of secret things, and businesses dealing with liquids.

As an example of the fixed water group we will take the chart of a woman having Sun, Mercury, Moon, Jupiter, and Venus in Scorpio—5-40, 7-22, 8-3, 10-42, and 15-4 degrees, respectively; Mars 3-47 of Aquarius; Saturn 19-27 of Aquarius; Uranus 19-41 of Leo; Neptune 1-34 of Taurus; Pluto 23 of Taurus.

This woman was very beautiful (ASC 15-32 of Sagittarius sextile MC, 18 of Libra, trine Uranus and sextile Saturn), and the Sun, Mercury, Moon, and Jupiter in the tenth house assured

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 16. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birthplace, and year, month and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

We do not read horoscopes for money and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.

her a public career. She became a queen, and a considerable factor for a time in European political circles. Her personal charm and powerful magnetism were used freely to promote the interests of herself and her family. She was, in fact, a mistress of political intrigue, though due to the squares of her Scorpio planets, was often faced with strong opposition. She could have wielded her power for much good, and thus have paid off considerable fixed destiny, but to all appearances she was dominated by the inherent self-centeredness of her strong Scorpio nature.

The third type of the common-water triplicity is Pisces. This sign represents the last stage of our emotional development, in which the refining, purging, and spiritualizing takes place. Therefore, it is productive of the highest emotions in man. It is represented by the sea, whose depth and mystery hide from public gaze its power, even as the emotions generated by Pisces in man are shrouded in secrecy. Pisces is the sign of the unity of life, as the result of the high state of the emotions, which ever seek oneness with the Father, or the divine Spirit in man, through the influence of its ruler, Neptune, the father of the Gods, and the most advanced of spiritual teachers of our solar system. Due to the flexibility of Pisces, its emotions may be either active and expressive, or passive and mysterious, which indicates its dual nature.

The purging of the emotions is naturally brought about by sorrow and suffering as the result of one's own deeds, for love, the power of the emotions under the influence of Venus, which is exalted in this sign, aspires through Jupiter, co-ruler of Pisces, to the very highest, reaching Neptune, the higher ruler, and the planet of idealization or conceptions of perfections on the spiritual planes. It is the striving for this high ideal—the Spirit trying to reach up through the emotions—that causes the physical suffering. There-

fore, the Piscean is a man of sorrow, acquainted with grief as the war between the Spirit and the flesh takes place. Here is the last grand stand the Spirit against the flesh, the mass of all the good against the evil for final battle, in which the person will conquer or be conquered—the Gethsemane in preparation for liberation of the Spirit.

The suffering through the emotions engendered by Pisces is deep and secret. In silence the Pisceans suffer for the good of all, as they realize unity of life. There is no other open, no one to turn to—the Ego stands alone. Were it not for the benevolence of Jupiter and the divinity of Neptune it would refuse to drink the cup of emotions or desires that is presented.

If we have guided our emotions and through their expression in Cancer, have purified them through the regenerative power of Scorpio, then the Pisces will limit our sorrow, and the Spirit will receive happiness through the unity of life as intuition takes place in the mystery temple of the living institution, the physical body, in secret.

The advancement of the emotions and the desires through the refining, flexible sign Pisces and its representative Neptune and Jupiter, teaches us that these things can occur only through philosophy and religion, benevolence and ideation. Through the influence of Jupiter the masses are instructed, and Neptune's influence reaches those on the direct path to Initiation.

The combination of common water thus gives up a strong, flexible, emotional nature, deep and secretive, but directed by the mind into spiritual channels, ever striving for purity and refinement, avoiding all inharmony as far as possible, and those things which excite and shock the nervous system. Pisceans love literature, art, poetry, and all educational pursuits in which

(Continued on page 382)



The Children of Leo, 1946

Birthdays: July 23rd to August 23rd.

THE Leo natives have fixed, well-defined characteristics and are perhaps the most individualistic of people. They are generally endowed with an innate creative ability and may have a strong urge for self-expression as executives or in artistic or dramatic lines. Considerable assurance and self-esteem stem from a sense of personal worth and from a natural self-acceptance. Dignity, pride, and self-regard will often cause them to go to a great length to avoid an unbearable loss of self-respect or the admiration of others. They rarely stoop to mean, petty, or ignoble conduct, nor overlook it in others.

The emotions of the Leos are deep and out-going, impelling them to make themselves socially acceptable and loved by others. Simplicity, stateliness, and an upright and honorable character, generous towards loved ones and maganimous even to their enemies, are usually prominent in these people. Affectionate, cheerful, ardent, and courageous, Leos love life and fully enjoy its pleasures and opportunities. Their warmth, loyalty, and generosity make the world a happier place in which to live. While primitive types

can be loud, blustering, and continually striving to enhance their importance through domination and insistence upon having their own way, the more developed Leo may be self-effacing, chivalrous, kind though firm, devoted to high ideals and the needs of others.

As children, Leos may be wilful, unruly, and hard to discipline, for they will not be driven. However, they usually prove amenable to affection and appreciation and may be led through an appeal to their better nature. Vivid experiences, theatrical gestures, and whole-hearted pursuit of their interests may expend much energy and require periods of rest and recreation. The constitution should be sturdy and the health radiant if the vitality is not expended to excess.

Children born from July 23rd to August 2nd of this year have Sun conjunction Saturn and may be of a reserved, self-reliant nature, ambitious, and having both the ability and perseverance necessary to shape circumstances to their favor, but at times may be hard, self-centered or gloomy. At the same time and continuing until August 14th, the Sun also conjoins Pluto which may further intensify the

will and determination, but suggests the need of cultivating sympathy, humility, and kindness. Fortunately, the Sun sextiles Neptune July 23rd to August 7th, giving an inclination toward compassion and self-denial.

Those born July 28th to August 8th have Sun conjunction Mercury, invigorating the mind and strengthening the Leo traits, but suggests that frequent meditation upon humility and being more receptive may prove highly profitable. The Sun sextiles both Jupiter and Uranus from August 6th to 23rd, a highly beneficent and progressive configuration, indicating a strong, jovial, and humanitarian character, the ability and power to assume leadership in matters of social betterment, considerable intellectual and dramatic ability. All these children have the powerful trine of Jupiter and Uranus and may eventually manifest unselfish devotion to the welfare of others, an enthusiastic and magnetic personality resulting in many friends and blessings.

All Leos born this year have Mercury conjunction Pluto. This aspect intensifies and integrates all the mental faculties, resulting in definite convictions, dramatic methods, power to direct others, but hints of a need of kindness, and for curbing the cruelty exercised in the name of expediency. Those born August 4th to 22nd have Saturn conjunction Mercury, which gives the tendency to be methodical, serious, and capable of prolonged, painstaking effort. Narrow, melancholy, self-centered, and other negative thinking habits may have to be overcome. Mercury sextile Neptune July 29th to August 23rd, can stimulate the imagination, giving inspirational ideas, subtle perceptions, unique vocal or literary expression. From August 8th to 23rd Mercury sextiles Mars and Venus, resulting in a resourceful, alert, capable mentality, and a pleasing disposition, social intelligence, a charming manner of speaking or writing.

The convertible Venus-Mars conjunction tends toward a cheerful, fun-loving warm-hearted disposition, kindness, and generosity. However, this influence affecting all Leos born this year, must be directed and not allowed to manifest as unbridled emotions and desires, unwise affections, excesses, sensitivity. This is particularly true of Leos born July 24th to August 7th, when these planets square the erratic, unconventional Uranus. Eccentric, rebellious, wilful tendencies may lead to painful results unless there is early training in patience, humility, moderation, and willingness to comply with the laws of God and man.

Mars and Venus also conjoin Neptune August 7th to 23rd, having a subtle, sublimating influence on all phases of the emotional and desire nature. Lofty ideals, esthetic tastes, keen appreciation of beauty and perfection, much creative talent may eventually be apparent. Transcending of the selfish or sensuous in their associations with others can enable these children to attain a high level of self-realization, happiness, and soul-satisfying experiences and also avoid bitter disillusion. Venus sextile Pluto may be expected to concentrate and deepen the emotional nature of Leos born August 14th to 23rd. Having Venus sextile Saturn, Leos born August 4th to 16th will show cheerfulness and fortitude in adversity, devotion to duty, stable and wisely directed affections, a loyal, moral nature.

Mars sextile Pluto (August 17th to 23rd) suggests much self-discipline, efficiency, definite aims and determination.

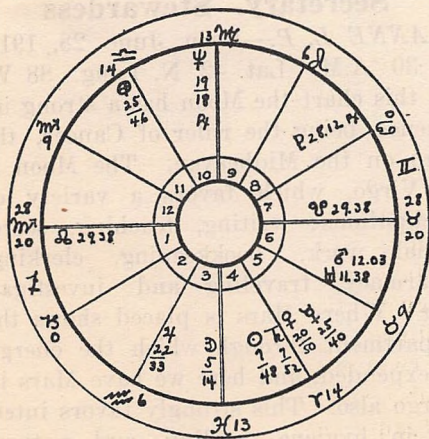
All Leos born this year from August 3rd on have Saturn sextile Neptune, an aspect harmoniously combining both the practical and idealistic and giving much foresight, orderliness, self-reliance, and the strategy, patience and persistence required for solving formidable problems. It should greatly aid these natives to work in seclusion, in laboratories or in occultism.

Reading for a Subscriber's Child

ANITA E. J.

Born March 28, 1938, 10:32 P.M.

Latitude 41 N. Longitude 74 W.



This chart provides excellent opportunities for overcoming difficulties through determination and the proper direction of the positive forces indicated in the chart. The native can hew a path of success, or she can give up in the face of obstacles. The adversities are mainly health problems, wilfulness, quick temper, and holding resentment. By transmuting these negative tendencies into kindness and love through mental discipline, Anita can make much progress.

As evidence of the conflicting influences we note first that the Sun is in the ambitious, enthusiastic and impulsive Aries, ruled by Mars, the planet of energy. The Sun represents the Spirit or Ego which is the power within. Here we have Saturn in exact conjunction to the Sun which thwarts and represses the Spirit as well as restricts the vital forces. However, the Sun in Aries, with Scorpio, another Mars sign on the Ascendant, provides considerable vitality. Mars, which is a strong factor in this chart, is in conjunction with Uranus, indicating impulsiveness and temper.

Scorpio on the Ascendant gives a tendency to worry and to hold resentment, which is most detrimental to the health.

There are two natures struggling in the Scorpio, therefore Scorpio people need much sympathy and forbearance from their friends. In the hour of danger they never flinch, but perform deeds of heroism with disregard of self. This is especially true in Anita's case, with Mars ruling the Ascendant and in conjunction to Uranus, showing her daring could easily be carried to extremes. This latter configuration will affect the health to a great extent due to the fact it is placed in the 6th house, and Mars rules the Ascendant which indicates the physical body. These planets are sextile to the Moon in Pisces which gives intuition and mental alertness. The Mars and Moon aspects aid the vitality, especially in a female chart.

Venus and Mercury are in conjunction in Aries in the 5th house sextile to Jupiter in Aquarius in the 3rd house. This, too, indicates a good mentality. In fact, it is one of the finest assets in life, for it gives a cheerful, optimistic disposition. The mind is broad, versatile, and able to reason correctly. Thus you can readily see the key which can open the door for Anita's liberation from depression and a feeling of futility to one of attainment and happiness.

Jupiter in Aquarius in the 3rd house, which rules the mind, writing, literature, etc., along with Mercury and Venus in the 5th, which rules publications as well as schools, teachings, etc., shows that through her mind she will be able to overcome sickness as well as any other problems. Neptune in Virgo in the 10th house blends the mercurial and neptunian qualities produced by Neptune in Virgo, adding idealism to the fine mental faculties.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Florist. Contractor

HARRY R. W.—Born August 1, 1924, 11:30 P.M. Lat. 21 N. Long. 76 W. The greatest strength in this chart is centered in fourth house matters. The Sun, Neptune, Moon, and the Dragon's Head are all placed in this house. Taurus on the Ascendant and Venus in Cancer, the natural ruler of the 4th house, all point to success in 4th house activities. Lands, mines, building, real estate, hotel business, etc., are favored. With Taurus on the Ascendant and its ruler, Venus, in the 2nd house in Cancer, this boy will be strongly interested in the artistic and decorative pursuits, and could succeed as a florist or interior decorator. The combination of Taurus and Cancer also favors occupations associated with food, such as the grocery business, delicatessen shop, or candy manufacturing.

Transit Operator. Travel Agent

EDWIN J. P.—Born February 5, 1910, 0:41 A.M. Lat. 42 N. Long. 88 W. In this chart the sign Leo is on the Midheaven and its ruler, the Sun, is placed in Aquarius in the 3rd house. Uranus and Mercury are also in the 3rd house, which represents travel. Aquarius rules rapid transit of all kinds, especially matters connected with aerial work, the telegraph and telephone, taxi drivers and catalogue workers. The Moon in the 2nd house in Sagittarius sextile Jupiter and the Sun, supported by the trine to Saturn, is a strong factor in this chart, and since the Moon rules the 9th house, it indicates gain through shipping, export and import business, or as an agent for a travel bureau or transfer business. Scorpio on the Ascendant indicates success in ambulance service and police secret service.

Secretary. Stewardess

ANNE L. P.—Born June 28, 1914, 11:30 A.M. Lat. 42 N. Long. 88 W. In this chart the Moon has a strong influence, being the ruler of Cancer, the sign on the Midheaven. The Moon is in Virgo, which favors a variety of occupations: writing, teaching, secretarial work, bookkeeping, clerking, pharmacy, traveling and investigating. Where Mars is placed shows the department through which the energy is expended, and here we have Mars in Virgo also. This strongly favors interest in hygiene, healing, and natural food products. If the educational background permits, teaching domestic science would be a suitable vocation. There is a desire for travel and ability as a stewardess is indicated.

Journalist. Lawyer

MARY L. G.—Born September 27, 1905, 11:00 A.M. Lat. 42 N. Long. 83 W. The mental sign Virgo rules the Midheaven with Mercury, Moon, and Venus in Virgo in the 9th house. This shows success in law and all clerical or legal affairs, as well as in publishing. It also gives an interest in foreign countries, or travel in and knowledge of distant places. Mercury in Virgo makes a good scholar and linguist, eloquence as a writer, capable of any undertaking requiring mental ability and dexterity. The Ascendant is ruled by Sagittarius, the natural ruler of the 9th house, which strengthens the above mentioned vocations. Mars is placed in the 1st house in Sagittarius, which is an ideal position for a lawyer, reporter, or journalist. Other suitable vocations are advertising and managing a travel bureau. Success through long journeys or professional trips is also indicated.

Monthly News Interpreted

World Broadcasting System

An international broadcasting system, owned and operated by United Nations, has been suggested by David Sarnoff, president of the Radio Corporation of America, to provide a world-wide system of "mass communication that can reach all people of the world freely and simultaneously." Such an organization would broadcast "the public proceeding of the United Nations," "spreading knowledge and understanding among the peoples of the world."—*Signs of the Times*, June, 1946.

From *The Signs of the Times*, June 11, 1946, comes the above interesting suggestion, which is well worth most serious consideration. The radio is one of the most valuable means of informing and educating the people in general. Many people listen to it who seldom read a newspaper, and it has now become so common that we find it everywhere—at home, in our automobiles, in most public eating places, on the streets, etc. Over the radio the general public is able to hear the latest news at night and the earliest happenings in the morning. Formerly this news was confined principally to certain localities, states, or countries. Now, however, the world is no longer segregated into practically isolated sections. It has become one vast united whole and that which affects any certain part of it concerns every other part. Furthermore, the more the general public knows of the happenings in its neighbor countries the more easily will the people in all countries be able to understand the problems which confront them in their daily lives. The better we understand people the easier it is for us to comprehend the reasons for their various modes of action. Separativeness ultimately leads to confusion and later on to strife. Unity fosters a better understanding and a desire to promote mass benefits, all of which is in line with world progress.

How can we of various countries and nations understand each other if we remain strangers? Few of the people of the world have the time or means to visit other lands in distant places, but the radio can bring us all together in one vast unseen assembly and make us acquainted with the joys, sorrows, ambitions, accomplishments, and future ideal conceptions of each other. As inhabitants of this great world of ours we are all bound together, whether at the present time we like it or not, and therefore in the final analysis, what benefits one must ultimately benefit all. Therefore we should not only welcome, but we should work for any enterprise which will tend to spread knowledge and understanding throughout the world.

Indians Seek Education

The Indians have been referred to as a "vanishing race," but according to the latest information of the Indian Service the Indians are no longer vanishing nor are they lacking in education. The Indian census of 1930 showed 270,000, and the Indian population increased by over 90,000 to 361,816 in 1940.

Observers close to Indian affairs have attributed this rather startling increase in numbers to the benefits of education derived by the growing generation. A greatly increased number of Indian students have received diplomas from advanced schools.

The growing Indian empire is composed of two hundred tribes with huge acreage in twenty-four states. In recent years, the Indian race has contributed to society such men as humorist Will Rogers; Charles Curtis, former Vice President of the United States; Zane Grey, novelist; Acee Blue Eagle, artist, and Jim Thorpe, Olympic champion. There were 12,000 Indian volunteers during the First World War.

The coming generation of Indians will be able to fill many positions of trust and responsibility that will be theirs as a result of their heightened interest in education.—*Scottish Rite Magazine*, Nov. 1941.

The Lords of Destiny, great Beings who assist in the evolution of humanity, working under the guidance of the God

of our solar system, have charge of the placing not only of each individual, but of all races as well; and they place them in the environment best suited to further their development.

The Indian race was placed in North America by these wise Beings and therefore this continent is their rightful home. When that part of North America which is now the United States was settled by the white race many happy, flourishing tribes were scattered over it living in various areas which they rightfully considered their property.

The United States is a big country and there was plenty room for early settlers for years to come without depriving the Indians of the land which really belonged to them. However, the most of the Indians that they encountered were primitive and unable to cope with the cunning of the white man and so many of them schemed, cajoled, and even forced the Indians to give up certain portions of the land which they desired to acquire. Gradually the Indians lost the greater part of their possessions, which fact they have greatly resented but have had no real power to prevent.

The coming of the white men has in many cases greatly benefited the Indians, but had they dealt differently with these younger brothers much more good could have been done and much bloodshed could just as well have been prevented. However, be that as it may, there is an immediate problem which the people of the United States have before them. There are in the United States at the present time about 361,816 Indians and many of them are very intelligent, educated people. Certainly the white race owes a debt to these inhabitants of our country, and what better way could it be paid than by giving them the education that they ask for, and as soon as they are able to understand our language give them the right to participate in shaping the affairs of our government. A wonderful oppor-

tunity is given to our people at the present time to right many of the wrongs that were committed in the early history of our country and furthermore to gain much spiritual development thereby. The debt which we owe our Indian brothers must be paid sometime, somewhere in order to balance the cosmic obligation which we have incurred, and what better, easier way can it be done than by furnishing these people with every educational advantage that it is in our power to produce?

Cost of Education

The average cost of one day's education per child is about 50 cents. It costs more than a dollar a day to keep a prisoner in jail and there are no week-end and summer vacations to be deducted.—*Student Leader.*

Plato, the great Greek philosopher and one of the most profound thinkers that the world has ever produced stated that, "The purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable."

All true educators know that the real purpose of education is the preparation of the individual for the reciprocal union with society so that he may help his fellow men and in return receive help from them; and furthermore it must prepare the spirit of man for ultimate reunion with its great Source. Fifty cents per day to prepare the developing mind, not only for life here, but also for the hereafter! If this work were thoroughly done our jails would soon be emptied, and the cost of a dollar per day to take care of their inmates could well be applied to further improve our present educational facilities. The hope of the future welfare of the world is based on the right kind of training of our children; therefore too much time, money, and thought cannot be used in further perfecting our educational curriculums.

READERS' QUESTIONS

Destiny vs. Free Will

Question:

You teach the infallibility of the influence of the stars on man's activities, and yet you seem to believe also in free will. Just how do you reconcile these two viewpoints?

Answer:

The stars *impel*, but they do not *compel*. We have each by our actions in past lives created the horoscopic pattern under which we function in this life, and we must face the situations and associations which we have ourselves brought about. However, we have free will as to the attitude with which we meet the circumstances of life, and are thus not automatons guided by an undeviating Force. We may, by God's grace, learn to handle the situations of life in such a manner that they become stepping stones to a higher stage of consciousness.

The *degree* to which man is subject to destiny, or fate, as compared to the amount of free will he has is a subject about which there has been and still is much diversity of opinion. However, there are certain philosophical and astrological truths which form a basis for sound conclusions about this matter, and without which sound conclusions are impossible.

It is obvious that in some instances there is a definite destiny, so "fore-ordained" that events will come to pass according to a certain pattern, regardless of all efforts to side-step them. This is what is called "ripe" destiny, and involves the liquidation of a sum total of forces set in action during past lives. The law of Cause and Effect is an unalterable law in maintaining justice and

equilibrium in God's kingdom, and when we generate a *cause*, we may rest assured that there will be an *effect*. "The stars show accurately the time in a man's life when the debt which the Lords of Destiny have selected for payment is due, and to evade it is beyond the power of man. Yes, they show the very day, although we are not always able to read them correctly." An instance of this is related on page 162 of *The Rosicrucian Cosmo-Conception*.

Furthermore, "as regards the fate to be worked out, it is sometimes immaterial into which one of several environments the Ego is reborn, and when such is the case, it is allowed its choice as far as possible. However, once an Ego is so placed the agents of the Lords of Destiny watch unseen, that no act of free will shall frustrate the working out of the portion of fate selected. . . . We may, up to a certain point, modify or even altogether counteract certain causes already set in motion, but once started, and no further action taken, they will get beyond our control. . . . With regard to our past we are to a great extent helpless, but in regard to future action we have full control, except insofar as we are hampered by our past actions." Marriage and death are two events in the life that are considered particularly "predestined."

As a matter of fact, the amount of free will a person may use depends upon his stage in evolution. The less evolved use little or no free will, while the more advanced use a larger amount. As we progress spiritually we gain in the ability to hew our own destinies, and we should never lose sight of the fact that *our present actions determine future conditions*.

INFANT MORTALITY

Question:

In a magazine article I read recently it was stated that girl babies have a greater power of resistance to diseases, etc., than boy babies. Is there an occult explanation for this?

Answer:

Yes, there is, and we may say briefly that it is because of the difference in the polarity of the vital body.

Man, who has the positive physical body, has a negative vital body. Thus he is not able to resist disease as well as woman, who has a negative physical body, but a positive vital body. For that reason women and girls are able to endure a siege of sickness that would kill men and boys. Woman suffers more keenly than man, but bears pain with more fortitude. When the favorable turn comes, her positively polarized vital body seems to suck in, as with a million mouths, the solar energy. It swells and begins almost immediately to radiate the streamers so characteristic of health, with the result that the physical body recuperates apace.

On the other hand, when a man is very ill and the turn of the tide sets in, his negatively polarized body is like a sponge. It will absorb all the solar energy it can get, but the avidity noticeable in the vital body of woman is lacking. Therefore, he lingers a long while in the shadow of death, and as it is easier to give up than to fight, he succumbs oftener.

There is also another reason for greater mortality among boy babies. When the Ego is seriously disturbed in its concentration on the life panorama, the etching on the desire body does not work on the feelings as it should, and thus the life experience would be lost did not the Lords of Destiny have it die in infancy when next it comes to re-birth. The fruits of the former life are then incorporated into the higher vehicles, and in a few years the Ego seeks

a new embodiment and lives its normal span of time on earth.

Under this arrangement an enormous number of children are predestined to die in infancy, due to wars, wakes over the dead, etc., and logically enough, according to the wisdom which is embodied in all God's laws, more of those so predestined take a male body with a negative vital body which will more easily succumb to the rigors of physical life.

However, it is not to be denied that a great many deaths in infancy are due to a lack of understanding of the complex constitution of a human being. Although the vital body of infants is still comparatively unorganized at the time of birth, the ether which is to be used for its completion is within the aura, ready to be assimilated, and if anyone in its surroundings happens to be weak and anemic, an unconscious vampire, he or she draws from the unassimilated store of ether of an infant much more easily than from other adults whose vital bodies are fully organized. Naturally, they draw more easily ether that is negatively polarized, as in the body of a boy baby, than the positive ether from the girl baby.

Certain precautionary measures would help a great deal in regard to this matter. In the first place, infants should sleep in a crib as far from the mother as she can reach, so that her aura does not mingle with that of the child. A weak mother should not nurse her child, but obtain, if possible, milk fresh and warm from healthy well fed cows or goats, for fresh milk is supercharged with the ether of the animal and has a vital energy not appreciated by the chemist who makes a merely physical analysis of its chemical constituents. And last, but not least, massage of the spleen and stimulation of the splanchnic nerves, *carefully and conservatively practiced*, will aid the etheric counterpart of that organ in its activity of specializing the solar energy upon which the vital processes are dependent.

NUTRITION AND HEALTH

"The Mirror of the Soul"

By IVY G. FINDLAYE AND JANE TEMPLETON

It is wonderful indeed to consider how many objects the eye is fitted to take in at once, and successively in an instant, and at the same time to make a judgment of their position, figure, and color. It watches against our dangers, guides our steps, and lets in all the visible objects, whose beauty and variety instruct and delight.

—Steele.

(CONCLUSION)

PERCEPTION of color is limited according to the power of the physical sight, and the responses to its radiations vary by reason of the differing natures through which it is seen. A ray of light passing through several different colored glasses will take the light of the last glass it passes through. The same condition holds good with vision. The perception of color and the response to its radiations vary enormously in different persons. Most of us have hexachromic—six color—vision. Some people are deficient in color sense and can distinguish only three or four colors. Others are color blind and cannot appreciate the different vibrations. The various colors are produced by different rates of vibration.

Nature demonstrates how sunlight is a blend of light of many colors when she passes it through the raindrops and produces a rainbow. We know the light consists of waves and the colors are produced by length of the waves, red light by long waves, blue light by short waves, etc. These waves are conditioned by the atmosphere. A wave of blue light may be scattered by dust particles and turned out of its course. Consequently the blue waves of the sunlight enter our eyes from all directions and the sky ap-

pears blue. The more obstacles the sunlight meets—in the form of dust particles—the more the blue is scattered and then the sun appears redder to our vision. Seen through fog, a cloud of steam, or the mist of sunrise or sunset, the sun looks unusually red, owing to the particles of dust causing the light to come to us in a slantwise direction.

By means of the eye, color may be used to assist in healing various physical and mental difficulties. Modern healers have proved conclusively that different colors have their own peculiar effects upon patients, and may be used to great advantage in aiding those suffering from mental derangements. The spectacular success of the Auroratone in hospitals during and since the war is outstanding testimony of the therapeutic value of color and music. Colored lights are also used effectively for anesthetic purposes, with no unsatisfactory after effects.

As a means of spiritual progress, the eye is invaluable. Not only does it enable us to function in the physical world to the greatest advantage—immeasurably increasing our ability to serve others—but it provides us with a special means of making definite soul growth. As Max Heindel puts it: "Observation is the use of the senses as means of obtaining information regarding the phenomena around us. Observation

and action generate the *conscious soul*. It is of the highest importance to our development that we observe the sights and scenes around us *accurately*, otherwise the pictures in our conscious memory do not coincide with the automatic subconscious records. The rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day. . . . In proportion as we learn to observe accurately we shall gain in health and longevity, and we shall need less rest and sleep."

Observation is also important in unfolding etheric vision, which will be natural to all in the Aquarian Age now looming before us. The optic nerve is the nerve by means of which physical vision takes place, and as ether is physical matter, etheric vision depends upon the sensitiveness of the optic nerve. Etheric vision, as a matter of fact, is simply extended physical sight, and it can be acquired only by sensitizing the optic nerve, one means of doing which is observation. Future condition of the atmosphere will also affect our vision. Max Heindel states:

"Aquarius is an airy sign having special rule over the ether. The Flood partly dried the air by depositing most of the moisture it held in the sea. But when the Sun enters Aquarius by precession, the rest of the moisture will be eliminated and visual vibrations, which are most easily transmitted by a dry etheric atmosphere, will become more intense. Thus conditions will be particularly conducive to production of the slight extension of our present sight necessary to open our eyes to the etheric region. . . .

"The etheric sight is similar to the X-ray in that it enables its possessor to see right through all objects, but it is much more powerful and renders everything as transparent as glass. Therefore in the Aquarian Age many things will be different from now. For instance, it will be extremely easy to

study anatomy and to detect a morbid growth, a dislocation, or a pathological condition of the body. . . . When we have evolved etheric sight, we shall be able to study both anatomical and physiological processes without hindrance. . . . As time goes on and the Christ by His beneficent ministrations attracts more and more of the interplanetary ether to the earth, thus making its vital body more luminous, we shall be walking in a sea of light, and when we learn to forsake our ways of selfishness and egotism through the constant contact with these beneficent Christ vibrations, we also shall become luminous. Then the eye as it is now constituted would not be of service to us. Therefore it is now beginning to change and we are experiencing the discomfort incident to all reconstruction."

From the astrological viewpoint there are certain fundamental principles which should be considered concerning eyesight. In *The Message of the Stars* it is stated: "It is a well known scientific fact that sensation depends on ability to feel and interpret vibrations in air and ether, according to the sense involved. Ancient seers devised the Staff of Mercury as a symbol of its effects, and among other spiritual secrets embodied in the undulating forms of the twin serpents, it is also this, that Mercury is the originator of all vibratory movement. Hence he is the prime factor in production of sensation and mental processes arising in the consciousness as a result. An elevated, well aspected Mercury therefore makes our senses acute and the mind keen; an afflicted Mercury either dulls the senses, or makes the person hypersensitive. In either case an abnormal state of the brain mind is produced which causes suffering according to house and sign affliction. Even a good aspect of a so-called evil planet, though it brings out the virtue of that planet, also carries with it a touch of the darker side because even the best of us have something in our

inner natures which vibrates to that phase of the planet's nature.

"But, besides this roundabout way of acquiring knowledge through vibrations in the air and ether inaugurated by Mercury and interpreted by slow processes in the brain mind where spirit and matter meet, *there is a direct path to knowledge* symbolized by the staff around which the serpents twine. This is the ray of Neptune, the higher octave of Mercury, which puts us in touch with the spiritual worlds. But, observe this, the staff and the serpents are not separate. The staff goes *through* the winding forms of the serpents, and thus we learn that in our present condition spiritual knowledge is dependent on the brain mind for concrete expression, and through the brain mind the latter is colored by the aspects of Neptune.

"Experience has proved that the afflicted stellar ray from certain parts of the zodiac already mentioned interferes with the etheric vibration sensed by the retina of the eye, and thus impairs physical sight. If, in the same figure, Neptune is focused through one of these places, the so-called 'blind spot,' which is *blind* because unresponsive to the etheric mercurial vibrations, is sensitized by the spiritual ray of Neptune, and thus it may be that a person physically nearsighted, or even blind, may view the spiritual worlds hidden from people whose sight is focused by mercurial vibrations. The aspects of Neptune determine the grade and nature of the spiritual sight evolved. . . .

"We have spoken of Mercury as originator of all sense vibrations, auditory, olfactory, visual, etc., and of Neptune as its octave. We may add that in the spiritual world separateness ceases, sensations merge, so that sound and sight, voice and vision are one. The Neptune ray carries both, but undeveloped seers suffering from the involuntary faculty 'see' or 'hear' as it suits the entities which obtain admission to them through this ray."

Furthermore, we are told in regard to the transmission of light rays that, "Uranus rules the ether which is the medium by which the light rays are transmitted. Hence he has considerable influence over the eyes and is responsible, when afflicting the Sun or Moon, for various diseases of the eyes, or even blindness. This is especially the case when the Sun or Moon is placed in certain nebulous spots containing fixed stars: the Pleiades (Taurus 29), or the Ascelli (Leo 6), or Antares (Sagittarius 8)."

Astrologically considered, the eye is one of the chief indicators of the characteristics peculiar to the individual by virtue of the strength of signs and planets, with particular consideration given to the Ascendant, which rules the physical body. Each sign and planet has its own particular expression and details of physical contour. The Aries, Scorpio, or Mars influence is indicated by forceful, flashing, penetrating eyes, more pronounced in the Scorpio than in the Aries. The strong Scorpio person usually has bushy, shaggy eyebrows, set over very penetrating dark eyes. The Taurus, Libra, or Venus influence gives the soft, bright, friendly eyes, a greater fixity of gaze distinguishing the Taurian from the Libran. The Gemini, Virgo, and Mercury influence is indicated by an intelligent, observing expression. The Gemini person is inclined to vivacity, while the Virgo tends toward a quiet, analytical look. The Cancer, or Moon, influence gives the dreamy, sensitive, changeable expression, suggesting the receptive nature of the Cancerian. The Leo or Sun influence is indicated by clear, bright eyes, full of vitality and intelligence. The upper lid often has a peculiar droop in the typical Leo person. The Sagittarian or Jupiterian has large, wide open eyes, with a friendly expression. Frankness and geniality radiate from these eyes. The Capricorn or Saturn influence usually gives dark,

deep-set eyes, with a steady, concentrated look. The expression is sometimes veiled, or somber to the point of profound sadness. The Aquarian or Uranian is revealed by large, particularly bright eyes, usually gray, or gray-blue in color. The expression is impersonal, indicating an indefinable depth and intelligence. The Piscean or Neptunian eye is usually large, watery, and expressionless. In the developed Piscean the eyes take on an unfathomable expression, suggestive of the cosmic consciousness which comes through the Neptunian Ray.

The eye is the chief organ by means of which we focus the *will*, as is evidenced by the common habit of looking at whatever calls our attention. Close observation requires concentration, which is a result of the use of the will. (We may, of course, concentrate upon *inner* mental pictures, which are quite extraneous to the outer vision.) The *lower will* is an expression of the higher part of the desire body, which "built the cerebrospinal nervous system and the voluntary muscles, by that means controlling the lower part of the threefold body until the link of mind was given. Then the mind 'coalesced' with the animal soul and become a co-regent." We may see in this a relation between impairment of vision and cruelty in the nature.

It is interesting to note that in cases of obsession, where a discarnate spirit has taken permanent possession of the body of someone after dispossessing the owner, the *pupils* of the eyes do not contract or dilate as they ordinarily do. Only the true owner is capable of contracting or expanding the pupil or iris of the eye. No obsessing entity can secure control of that part.

Those possessed of a strong will manifest it through the expression of the eyes. This is a power they may use for good or ill. Its use to dominate the will of others, as is frequently the case, is entirely contrary to spiritual law.

Mental coercion, or hypnotism, is a phase of the "unpardonable sin" (misuse of the divine creative power) which never fails to bring grief to the practitioner. The usual result is the suffering due to a debilitated physical body, this often being congenital idiocy. It is not difficult to identify a hypnotist from the expression of his eye, and sensitive people usually feel an instant repulsion to this class of the Black Magician.

The White Magician, the Initiate, who uses his power for good, has a look equally as distinctive to the discerning: a quality of seeming to look right through whatever he is observing. This results from the fact that the *inner eye* has been opened, and the individual has reached that high stage of development where he can, at will, see in the invisible worlds, as well as here in the physical world. There is an expression of self-control and balance, coupled with an unmistakable vibration of love and compassion, which bespeaks one devoted to the service of humanity.

At some future time the senses of sight and hearing will be extended over the entire body, as the sense of feeling is now. Then man will be all eyes and ears. Specialized sense organs indicate limitation, and therefore sense perception by the whole is comparative perfection.

CREATIVE IDEALS IN EVOLUTION

(Continued from page 354)

more! It requires intelligence, a psychological understanding of the child, sympathy, and infinite patience. The teacher must know the successive stages of a child's development and must closely mark, follow, and help. He must realize that the longing "to know" will guide to Truth. The teacher exists to serve, and, knowing this, he will carry the sceptre of *love* and understanding—the magic wand which unlocks the storehouse of the child's inner spiritual treasures.



Observation as a Factor in Health

O those interested in improving and maintaining health, as well as in making spiritual progress, it is of prime importance to form the habit of careful and accurate observation. The reason for this is to be found in the fact that the welfare of the physical body is definitely affected by the degree to which the pictures of the conscious mind coincide with the records of the subconscious mind.

The subconscious memory or mind is made by the air we inspire carrying records of every thought and emotion we feel into the lungs, and thence to the blood and negative atoms of the vital body. Unless we observe the sights and sounds around us accurately, the pictures in the conscious mind do not coincide with the automatic subconscious records, and the rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day.

During sleep the Ego and the mind, clothed in the desire body, draw out from the vital body and the dense body, the two latter remaining on the bed, while the higher vehicles hover above or near the sleeping body. As the harmonies of the Desire World pervade the desire body, wisdom and truth replace error. The desire body regains its rhythm and tone, the time required to restore it varying according to how il-

lusive, impulsive, and strenuous the life has been during the day.

Thus our activities during sleep partially restore harmony, but the warring vibrations from day to day and year to year are one of the causes which gradually harden and destroy our organism until it becomes unfit for the use of the spirit and must be abandoned to give the spirit another opportunity for growth in a new and better body. In proportion as we learn to observe accurately we shall gain in health and longevity, and we shall need less rest and sleep.

* * *

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

July	5—12—19—26
August	1— 8—15—22—28
September	5—12—18—25

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

PATIENTS' LETTERS

Colorado, May 27, 1946

The Rosicrucian Fellowship
Oceanside, Calif.

Dear Friends:

A week ago my doctor took a blood test of me and found I had gained one million red cells. He can't yet understand how I could gain so many, but I think I know the secret. It was the first week I had the help of the Invisible Helpers, and I feel now that I am going to come back to strength once more.

Many thanks to all who take part in this wonderful work, and please keep me on the healing list a while yet.

—A.A.C.

England, April 14, 1946

The Rosicrucian Fellowship

Dear Friends:

As I mentioned in my last report, I was to resume my occupation this week, and I have managed to get through it very well.

I was rather tired, but the stomach now appears to be doing its normal work again. *Thank God I have been spared an operation.* I hear many harrowing tales of these. Thank you for your help.

—L.A.G.F.

Texas, May 12, 1946

The Rosicrucian Fellowship

Dear Friends:

We were very happy to learn Thursday that my physical condition has improved so much that an operation will be unnecessary! My doctor said the tumor is greatly reduced in size. A consulting doctor said it was most unusual for such a change to take place.

We are indeed grateful that I have been spared the ordeal of an operation. Enclosed is an offering. Best wishes to you in your splendid work.

—V.B.F.

Do You Want to Regain Your Health?

HEALING THE SICK is one of the departments in which the Rosicrucians specialize through their system of healing by the ministrations of the Invisible Helpers. The Helpers work on the etheric body of the patient, principally at night while he is out of the body in sleep. We shall be very glad to give anyone who is sick the benefit of the assistance which we can render along this line. The patient establishes connection with the Invisible Helpers by writing a weekly letter to Headquarters. He is also given supplementary advice on diet, exercise, etc. This department is supported by free-will offerings. If you are sick, and if you are interested, address,

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

Children's Department



The Hill of Dreams

By PAUL B. NILES



HERE was once a little boy, who was a very lonely little fellow. He lost his mother when he was just a baby, and his father became so engrossed in his business affairs that he never seemed to have time for his son.

As the weeks and the months grew into years, the little boy was left mostly to himself, except when he was in school.

When he was home he had only an old housekeeper for companionship. She was cross most of the time, and didn't seem to understand the longing of his childish heart.

So little Arno—that was his name—grew up in a world of make-believe. It was peopled with imaginary playfellows, and dream castles on high, mysterious mountains, surrounded by deep, dark forests, and rolling fields filled with beautiful flowers, wonderful animals, and fairies and brownies, too.

Up in the pasture behind his home—Arno's father lived on a big estate, away from towns and people—there rose a steep hill. Arno loved this hill. He used to climb it every day, good weather and bad, and he called it—to himself—his "Hill of Dreams."

Big pine trees, birch, oak, and maple, grew upon its steep and rocky sides, except in front, to the south, where the sun flooded it all day long in summer-time. Here Arno used to sit and look down upon the valley. A beautiful picture it was, too. Far below, the fields

lay, like a vast crazy quilt, checkered in patterns of many hues and shades.

The cattle against the distant pastures, looked like toys, and the cloud shadows moved over the face of the land like phantom armies, until they were lost in the dark fringes of the forest that reached down from the hilltops like giant fingers into the valley. A river glinted in the sunlight, like a ribbon of silver, as it wound through the valley, but always beyond, in the blue distance, loomed the billowing mountains, green and sheltering nearby, but fading into mysterious purple depths against the far horizon.

So in the long hours that little Arno spent alone on his "Hill of Dreams" he peopled the world that stretched away from him, like some mighty canvas painted by the Gods, with his dream folk. He would say to himself: "I'm not lonely any more; the forest is full of voices. The songs of the birds, and the whispering of the trees are sweet and full of meaning to me. The clouds are full of faces, too, and charging warriors, and billowing ships. And, yes—if I lay my head down upon the warm earth, I can feel her heart beat, and I can hear the voices of the tiny earth people."

Thus you can see that some people would think Arno was a rather strange boy. He communed, in his lonely little heart, with all the wonders of heaven

and earth. You know, God speaks more surely and plainly to the hearts of children, for they are usually sweet and pure and good—untouched by all the wickedness of the world. And when a child's heart is lonely, longing for the love and companionship which should be the heritage of childhood, God seeks to make that little one more sensitive to all the secrets of His creation.

One morning Arno was feeling particularly sorrowful. His father had gone off to the city without kissing him goodbye, and later when he had asked Sarah, the housekeeper, for some cookies to take up on his hill, she was very cross, and would not give him any. So he went out the back door, and slowly climbed up across the pasture, fighting hard to keep the tears back. He hadn't gone very far, when the song of the birds floated over the hill. It was so joyful, that it filled his heart with gladness, too, and with a lighter step he climbed up on the "Hill of Dreams."



Reaching the top, all out of breath from running after a butterfly that always kept just out of his reach, he threw himself down, and laid his head gratefully on the cool deep grass, strangely comforted, and happy again. He lay there for a little while, gazing up into the sky, watching the changing shapes of the clouds. Finally a pleasant drowsy feeling crept over him, and gradually he seemed to feel himself lifting right up into the air, as if, almost, he were climbing out of his skin.

This frightened him for a moment, for as he looked back, he actually saw

the familiar figure of little Arno—sleeping right there on the ground. He gave a cry, or thought he did, and as he reached out his arms towards the friendly earth, he heard a soft little voice right behind him.

"Don't be frightened, dear Child," it said. "We have been watching you for a long time, and we thought that you saw us, too. Didn't you, really?"

Arno glanced around, and to his surprise, he saw the most beautiful shining figure beside him—as delicate as the butterfly he had tried to catch up with just a little while ago. It had transparent iridescent wings, that seemed to be flashing in the sunlight like jewels of many hues. Its head was aflame with waving hair that stood out in the wind like spun gold. There didn't seem to be any clothes on the figure, but Arno did not seem to think that was strange. It was so beautiful, almost transparent, as if the sun shone right through it.

Overcoming his surprise, Arno stammered, "But how could you be watching me? I haven't seen you before."

"But you have been looking right at some of us, and talking to us, too. My name is Boreal—and I have known you always. I used to play with you before, you know."

"But when?" said Arno. "Here?"

Boreal seemed uncertain. Then he replied, "You see, Arno, we children of the air don't keep track of time like you earth people do. Up here where we live above the earth, there is no such thing as time, or space, either, as you understand it. Everything just is, and we don't forget like you mortals. That is why, really, you are called mortals. You live—and change, and forget, and have to use so many devices to go places—and when you get old, your body wears out, and you die.

"Up here, if we want to be somewhere else, we just think of it, and it seems as if we just travel along a lane of light and we are there. Once you were with us, and then you left to go

back to earth—but you remembered us in your dreams, and in your heart. That is why, when you have been lonely down there on earth your spirit—which is really you, looked up into the heavens, and called to us; and we have always heard you, and gathered around, seeking to tell you we were near you.

"If you only knew it, you call to the little flower spirits, too, and the tree fairies, and the tiny little people who live down deep in the earth. The fragrance of the flowers is the breath of the fairies who care for them, and who color them so beautifully."

Arno listened spellbound, and gazed at Boreal as one just awakening from a dream. Away back out of the dim past somewhere, remembrance seemed to burst upon him suddenly, like the sun coming from behind a cloud, and all the flood gates of his memory were unloosed.

"Oh, I do know you now, Boreal. I remember when I once lived on a high mountain in the north country, where the wonderful lights used to play over the world. I used to love the wind so, and the wild storms that swept in from the sea. It was there you first came to me. You came out of the lights, Boreal."

"And once—do you remember—I ran away from home, and was lost in the mountains, during a big storm. That was the time, Boreal, that you heard me crying. You found me, and took me with you into such a beautiful country. It was so far away, I remember, that I never got back home. You told me my body was frozen when you took me."

Here poor little Arno brushed the tears from his eyes, as he remembered the sorrow of that time, and what must have been the grief of his father and mother.

"Yes—yes," smiled Boreal, "I see you do remember, Arno. Only your name wasn't Arno then. It was Guldor. That was many, many lives ago, as you earth children reckon time, but in those days, my little Friend, we grew to love

one another, and the tie has never been broken."

"Yes," said Arno, "I remember that I learned in those days that we never really die. It's only that our bodies grow old, and finally we have to lay them aside, just like an old suit of clothes. That is when we leave the earth for awhile, isn't it, Boreal? The real part of us—our Spirit—I mean. Our bodies belong to old mother Earth, and she takes them back again, because our Spirits are through with them. That is when we come once more to this wonderful country, and know again all our old playfellows, and those of our people who have left before us."

"And then, too, if our lives have been good, we can see each other, and recognize everyone, and know just what part each one played in our lives—and forever after, we will remember. Oh, I am so happy that you came to me this morning, Boreal, and now I can see you whenever I want to, can't I?"

"Yes," smiled Boreal. "But I am only one of the air spirits, Arno. You know we live in the air, above the earth, and those of us near you work with the great Spirit of this valley, and these mountains. We help to make everything grow, when we gather the raindrops, and send them down to the thirsty earth. And we bring the soft warm breezes in the spring, and yes—the icy ones in the winter, and the storms—and the lightning."

"And the wild storms, too, and the hurricanes?" said Arno, clapping his hands.

"Yes—we do—in a way," said Boreal, hesitating. "But sometimes evil spirits are let loose, in the terrible storms, and they get too wild. They can do a lot of harm. Perhaps some day I will tell you more about them. But always remember, Arno, no evil spirits can harm anyone with a pure heart. Come, little Friend, all about us is the

(Continued on page 383)

MT. ECCLESIA NEWS



ON Friday evening, June 7th, workers and visitors at Mt. Ecclesia gathered in our Library to hear N. W. Walker, D. Sc., give an enlightening lecture entitled, "Can Civilization Survive?" Dr. Walker is a well-known naturopath authority on diet, having lectured and written on the subject for a number of years. In his talk he stressed the value of raw foods as a factor in gaining and maintaining health, and mentioned as an example his own remarkable change from a very poor physical condition to a state of vibrant health after taking up a diet of raw foods. The alert, youthful appearance of Dr. Walker is excellent testimony for the efficacy of what he teaches—his looks indicating a man of forty-five rather than the seventy years he boasts!

The following evening another talk was given in the Library by our visiting artist, Edward Langley, who inspired his audience by telling in an impressively simple manner how the application of the philosophy of *giving* has been the means of making his life richer and "more abundant" in every way. Among other incidents related to exemplify the working of God's immutable laws in his life, was one describing how, when questioned extensively during his war internment in Japan, he simply put his hand in God's and rested in the faith that he was completely under the Father's care. The subsequent considerate treatment given him by the Japanese was ample and moving proof of the ever-wonderful results which come from acting in harmony with Divine Law.

Our highly valued friends of the "order Hymenoptera and superfamily Apoidea"—honey bees if you prefer!—are now being cordially encouraged to

take up their residence at Mt. Ecclesia. One of our workers, having become fascinated with the idea of assisting the honey-makers in their busy ways, spends most of his spare time making bee hives and devising ways and means of persuading coveted colonies to take advantage of the new homes he has provided. Not all the swarms invited have accepted their invitations as graciously as they might have, but what are a few bee stings to dampen the high enthusiasm of an Aries?

Any tendency anyone at Mt. Ecclesia may have lurking in his (or her) heart to store away clothing not actually needed is being strongly discouraged these days! Some of the more Jupiterian workers are seeing to it that those who have surplus garments on hand are provided with an opportunity to pass them on to their needy brothers and sisters in the European countries. One box of clothing, as well as one of food, (each weighing the eleven pound maximum allowed by the government) has been shipped across, and another is being packed for shipment.

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Center and Study Group Activities Of The Rosicrucian Fellowship

"Law is a curb on the desire nature, but where occult or rather spiritual advancement is contemplated, the spiritualization of the vital body must also be accomplished. That is attained by means of art and religion, in oft-repeated impacts, for the keynote of the vital body is repetition. Memory, which is one of the faculties of the vital body, is strengthened and developed by constant iteration and reiteration."

—Max Heindel.



THE Temple Service of The Rosicrucian Fellowship is the ritual designed by Max Heindel and one of the Brothers of the Rosicrucian Order especially for the purpose of spiritualizing the vital bodies of Western Wisdom aspirants and providing a means of keeping aligned with the Ray under which this School is functioning. Every time it is read or heard its vibrations are impressed upon the vital body of the individual listening which aids definitely in the process of spiritualization, as well as in strengthening the tie with the invisible Leaders of the School.

It is thus easy to see how important it is that the ritual be read regularly and without variation. The vital body is set and does not respond to impacts as readily as the desire body and therefore much repetition is necessary to affect it.

Students who are unable to attend a Devotional Service may accelerate their

own progress and increase their efficiency in service by reading or repeating from memory the ritual in the privacy of their homes.

LIEGE, BELGIUM

It is indeed a pleasure to begin receiving reports from the friends of this city again, and to know that they have been able to resume the Fellowship work there. Weekly classes in both the Philosophy and Astrology are being conducted, with much interest manifested by the students. We join these friends wholeheartedly in praying that many seekers of understanding and comfort may come to join them in studying the soul-satisfying truths given in the Western Wisdom Teachings. The address is given as Rue des Premontres 8.

CLEVELAND, OHIO

Reports from this Group indicate a very fair attendance at both the Philosophy and Astrology Classes. The secretary writes: "Mrs. Wessler has furnished us with some very lovely music each meeting night this month. In addition Miss Jonak and Miss Pierce have favored us with inspiring instrumental music and songs. Mrs. Gibson is asking each member of the Philosophy Class to take part by telling what he or she has learned in the lesson. This is helpful in overcoming stage fright, too."

Where no regular public speaking class is conducted, it is a splendid idea to provide opportunities in other classes for the students to learn some of the

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fundamentals of public speaking. Such training is most valuable in gaining ease and poise in expression.

READING, PENNSYLVANIA

Some interesting subjects listed for the lectures given at the Sunday Devotional Service at this Center include: "The Law of Consequence as Related to the Nations," "Christianity and Cooperation," and "the Reasonableness of the Rosicrucian Philosophy."

In addition to the regular classes and services, the students have enjoyed a visit to the planetarium in the city of Philadelphia. That this Group is wide-awake and progressive is further indicated by the fact that they have completed and mounted a new sign at the entrance to the Center rooms, purchased, installed, and tuned another piano, and also shipped a box of clothing to the Center in Ziest, Holland.

THE BASIC NATURE

(Continued from page 362)

emotions can find expression through the mind.

As an example of common water we have the chart of a man with Neptune, Sun, and Saturn in Pisces—3, 16-50, and 26-38 degrees, respectively; Moon 7-5 of Virgo; Jupiter 14 of Leo; Venus 3-26 of Taurus; Mars 5-18 of Aquarius; Mercury 26-52 of Aquarius; Uranus 20-17 of Aries; Pluto 25 of Aries.

The ability of the Piscean to enter into a oneness with nature enabled this man to become an outstanding horticulturist, bringing into reality for practical purposes (Moon in Virgo trine Venus in Taurus, the latter sextile Neptune in Pisces) a multitude of greatly improved varieties of flowers and vegetables. Mercury in Aquarius, sextile Uranus and Pluto in Aries, aided by the powerful Neptune, indicates a progressive mentality, permeated by a degree of cosmic consciousness which are the hallmarks of an advanced soul.

[THE END]

THE HILL OF DREAMS

(Continued from page 379)

wonder and beauty of God's creation. Our time is getting short. Let us ride this shaft of sunlight right up over that big fleecy cloud there."

Taking Arno's hand, Boreal seemed to waft the wide-eyed boy straight up into the blue heavens, until they were carried, in breathless flight, right into the billowing clouds. All around them now Arno noticed countless darting, shimmering little creatures more like flashes of light than anything in human shape. Their laughter and shrieks of joy, in their sweeping flight, was strangely like the wind over the hills. Then again, it sounded like the whispering in the trees that climbed up the "Hill of Dreams."

Then came a soft touch upon his cheek, as if some unseen Spirit was bending over him, leaving a sweet kiss and stirring his hair with a tender, playful little touch, and Arno was wafted slowly back to earth. He saw again his little body, lying under the pine tree, and with a glad cry, he reached out his arms again—and opened his eyes.

The name Boreal was on his lips, and a great joy was in his heart, too, for he had been riding the wind above the earth. Oh, if only he could tell of his experience to some one. He would tell about it someday, Arno thought to himself. Someone would understand, he knew.

Just then a voice came shrilling up from below the hill, "Arno—Arno!" It was the voice of old Sarah, calling him to dinner.

Looking back wistfully, little Arno cried, "Take me with you again, Boreal, wont you? I'll wait for you every day."

A puff of wind stirred his long brown curls, and it seemed as if a flashing shape passed over his shoulder, and a whisper, "Boreal will come again."

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